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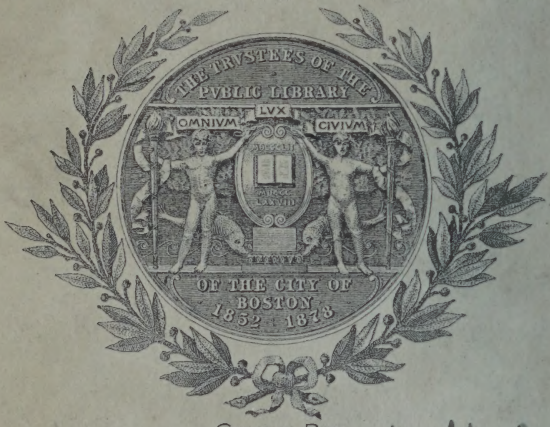


GIVEN BY
J. Francis Kimball Esq

AL SEP 6
A. APR 13

PROSTYLE TEMPLE.

The three figures upon the dome, represent the three grand masters of the tabernacle in the wilderness. The two crowned figures, with that on their right hand, represent the three grand masters of the holy temple at Jerusalem. The three figures on their left hand, represent the three grand masters of the second temple at Jerusalem. ——

THE

MASONICK MINSTREL,

A SELECTION OF

MASONICK, SENTIMENTAL, AND HUMOROUS

SONGS, DUETS, GLEES, CANONS, ROUNDS AND CANZONETS.

RESPECTFULLY DEDICATED

TO THE

MOST ANCIENT AND HONOURABLE FRATERNITY

OF

FREE AND ACCEPTED MASONS.

"Orpheus' lute was strung with poet's sinews;
Whose golden touch could soften steel and stones,
Make tigers tame, and huge leviathans
Forsake unsounded deeps to dance on sands."

WITH

AN APPENDIX,

CONTAINING

A SHORT HISTORICAL ACCOUNT OF MASONRY;

AND LIKEWISE,

A LIST OF ALL THE LODGES IN THE UNITED STATES.

By David Tinton.

DEDHAM:

PRINTED BY H. MANN AND CO. FOR THE AUTHOR.

1816.

1807

RHODE-ISLAND DISTRICT, ss.

SEAL.

BE IT REMEMBERED, That on the twenty-fourth day of October, in the year one thousand eight hundred and fifteen, and the fortieth year of the Independence of the United States of America, DAVID VINTON, of Providence, in said district, deposited in this office the title of a Book, the right whereof he claims as Author, Compiler, and Proprietor, in the words and figures following, viz.

"The MASONICK MINSTREL, a selection of Masonick, Sentimental, and Humorous Songs, Duets, Glees, Rounds and Canzonets. Respectfully dedicated to the most ancient and honourable fraternity of Free and Accepted Masons.

'Orpheus' lute was strung with poets' sinews;
Whose golden touch could soften steel and stones,
Make tigers tame, and huge leviathans
Forsake unsounded deeps to dance on sands.'

"With an APPENDIX, containing a short Historical Account of Masonry: and likewise, a list of all the Lodges in the United States."

In conformity to the Act of Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the time therein mentioned"—and also to an Act entitled, "An Act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the time therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

N. R. KNIGHT, *Clerk Rhode Island District.*

Francis Kimball Esq
June 24, 1856

PREFACE.

It may be expected, considering the number of publications like the following, that some account should be given of the motives which led to it, and that its pretensions to publick favour should be stated.

The Compiler was appointed by Mount Vernon Lodge, in Providence, to procure a certain number of Masonick Song Books, for the use of that Lodge: a book not unlike the following presented itself to his mind, as one which would correspond with the ideas and expectations of the brethren. Under this impression, he made diligent enquiry, in the principal cities of the United States; but nothing like the prototype, figured in his imagination, could be found. He was therefore constrained to choose, whether he would abandon the attempt, execute his appointment imperfectly, or endeavour by his own exertions, to supply the existing deficiency. He preferred the latter. Fortunately his sources of amusement had already furnished him with a great variety of Musick, and with opportunities of increasing it, to almost any desired degree: this last circumstance exists as well among the pretensions of the work, as among the motives of the author. A statement of those pretensions will not necessarily involve a censure any other compilation.

A good stock of materials, taste to select, and industry to prepare for publication, are the principal requisites in an undertaking of this kind. The first and last of these, the compiler claims as his own; for the second, he has drawn on the known and acknowledged funds of others. Great brevity, how desirable soever in some cases, would in this work be a fault: it would be incompatible with its plan, which aims at nothing trifling, but to present to the publick something worthy their acceptance: at the same time the merit of that quality would be of the smallest kind, as it is of the easiest to obtain, and would also be enjoyed in common with many similar publications.

Sublime as is the science of Masonry, it cannot be disguised, that from the vast collection of Songs, of which Masonry is the theme, many ought to be rejected, for want of merit, either in the poetry, the musick, or the sentiment. The rejection of this number, left a field, in which good taste might expatiate, and twine the fruits of Sentiment with the flowers of Song. The compiler consequently has extended his researches throughout the stores of melody, "From grave to gay, from lively to severe;" and completed a selection containing pieces, which without, as well as within the pale of Masonry, may occupy a distinguished place, and exhilirate the lodge, the parlour, or the social circle.

But that which must recommend this compilation, in an eminent degree, is, that the tunes, with a few exceptions, are accompanied by one or more harmonick parts, either published originally with the air, or composed expressly for this work, by eminent masters. With regard to those tunes, which are printed without accompaniments, the compiler was of opinion, that they belonged to that description of tunes, to which accompaniments are no auxiliary. Of these tunes there are many instances, especially in Scottish musick.

Although this selection consists principally of modern pieces, yet no good song has been rejected on account of its antiquity; for it is the strongest proof of the original merit of such a song, that it continues to please during the lapse of years.

It was the compiler's object, and he believes he has effected it, to enlarge and deepen the fountain of innocent amusement; to blend wit with sentiment, and excite mirth, without tarnishing the purity of manners.

With this letter of introduction, he now casts his "Minstrel" upon the wide world; and indulges a hope, that, like the minstrels of ancient time, it will repay the generous protection of its patrons, by exhilirating the festivities and cheerfulness of every mansion into which it shall find admission.

ADVERTISEMENT.

FOR the favourable reception of this work, and from an anxious desire to please, the Compiler has been induced to make an addition of *two more elegant engravings*, and a number of valuable *Glees* and *Duets*, some of which are particularly adapted for the *Piano-Forte*. He has likewise annexed a short historical account of *Masonry;* comprehending in the whole, one hundred and forty pages more than was first contemplated.

The *paper*, *press-work*, and *binding*, he is persuaded, will be satisfactory to the expectations of every candid individual; and the MUSICK, he hopes, will meet the approbation of *all* lovers of HARMONY.

GENERAL ACKNOWLEDGMENTS.

THE Compiler presents his grateful acknowledgments to the several GRAND MASTERS, GRAND SECRETARIES, and OFFICERS of the various GRAND LODGES in the UNITED STATES, for their *prompt* and *friendly* attention in answering his communications, and in forwarding, agreeably to his wishes, a list of the subordinate *Lodges* under their respective jurisdictions. At the same moment, he presents his sincere thanks to the MASTERS, OFFICERS, and BRETHREN of the LODGES throughout the *United States*, *Nova Scotia*, and in *Upper* and *Lower Canada;* who have liberally subscribed for upwards of TWELVE THOUSAND COPIES.

It is with peculiar satisfaction he acknowledges the receipt of many valuable communications from his correspondents. For their kind offers to continue subscription papers through the approaching season, and their good wishes for the success of this publication, he is happy in having it in his power, thus publicly, to acknowledge his gratitude to *them*, and to every patron of the "MASONICK MINSTREL."

DIRECTIONS FOR PERFORMING CATCHES AND CANONS.

THE *Catch* is composed for three, four, and five voices: Each performer must be particular to go through with the staves successively, as they are marked with the figures 1, 2, 3, &c. that is, when the *first* performer has sung through that staff of the score marked 1, he will find figure 2 set at the end of it, which directs him to the second staff of the score, at which time the *second* performer begins the staff marked 1, and follows the same directions as the first performer; when the first performer has sung through the second staff, the figure 3 directs him to the third staff, at which time the *third* performer begins at the staff marked 1, and follows the direction given to the other performers; and so on.

When they are all in performance, they may continue so till the signal is given to conclude.

The CANON is performed the same as any other piece of several parts, observing to pay due regard to the *repeats*.

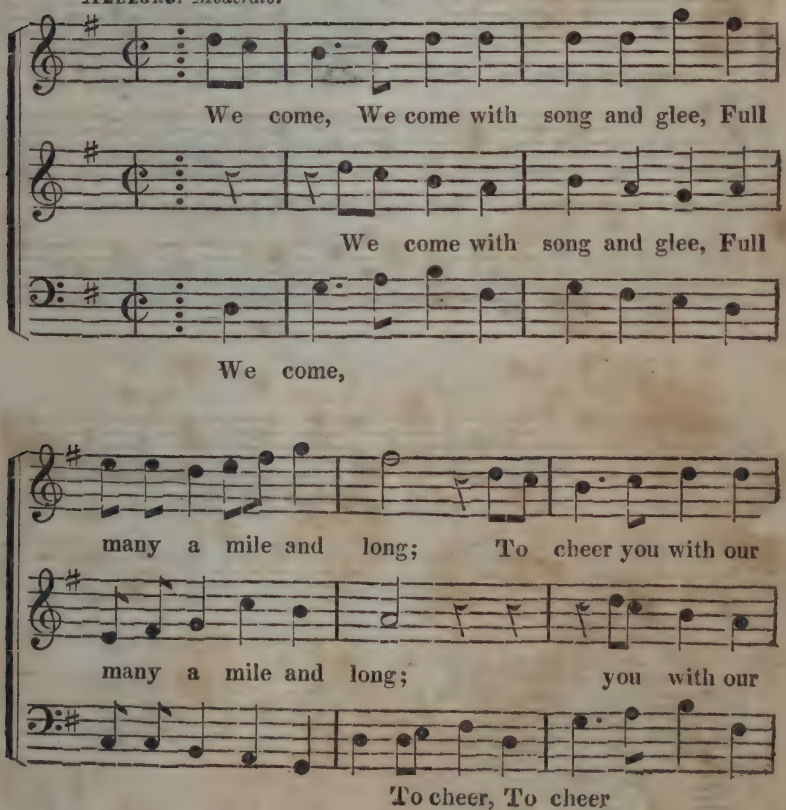
The bars between the repeats may be sung as many times over as is agreeable, and when the signal is given to conclude, then pass through and finish at the close.

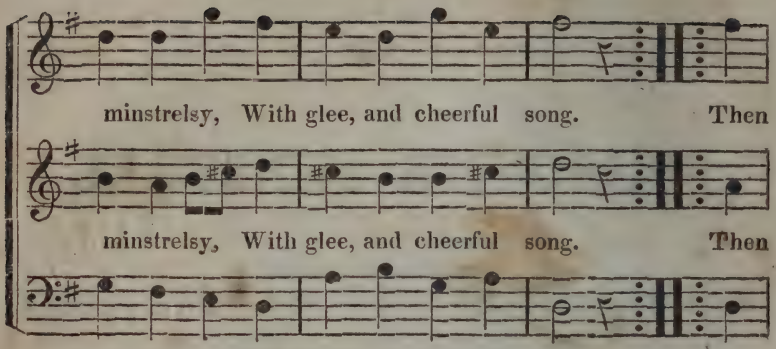
THE

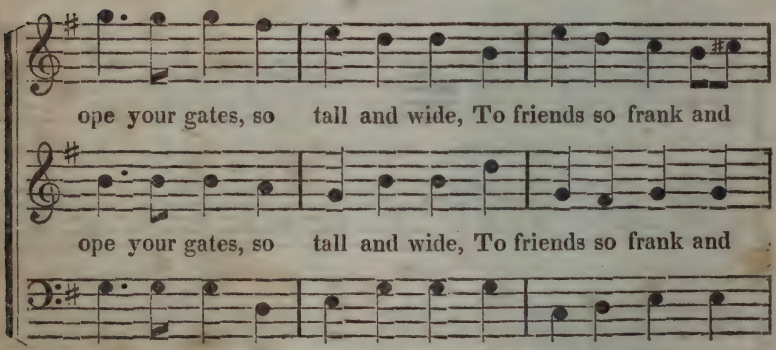
MASONICK MINSTREL.

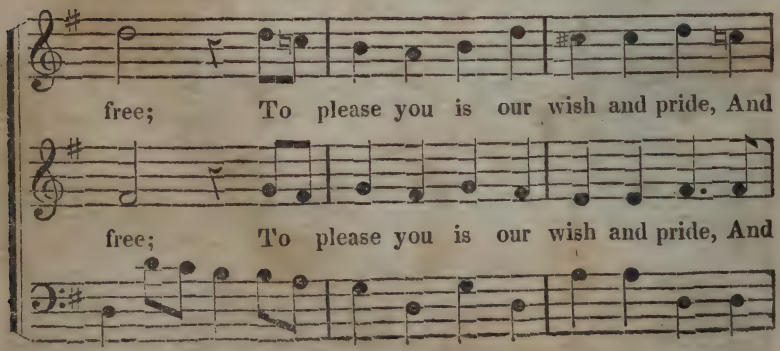
WE COME.....WE COME!

GLEE.

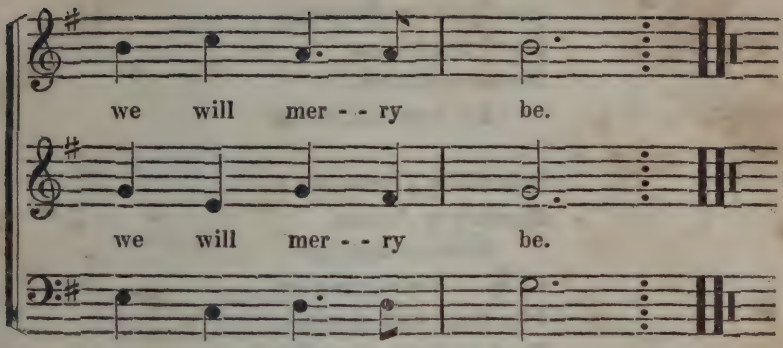

Allegro. Moderato.
We come, We come with song and glee, Full
We come with song and glee, Full
We come,
many a mile and long; To cheer you with our
many a mile and long; you with our
To cheer, To cheer


minstrelsy, With glee, and cheerful song. Then
minstrelsy, With glee, and cheerful song. Then


ope your gates, so tall and wide, To friends so frank and
ope your gates, so tall and wide, To friends so frank and


free; To please you is our wish and pride, And
free; To please you is our wish and pride, And

To please.



LET MASONS' FAME RESOUND.

(*Tune, see* 13*th page.*)

LET Masons' fame resound,
Throughout the nations round,
From pole to pole.
See what felicity,
Harmless simplicity,
Like electricity,
Runs through the whole.

Such sweet variety,
Ne'er had society
Ever before:
Faith, hope and charity,
Love and sincerity,
Without temerity
Charm more and more.

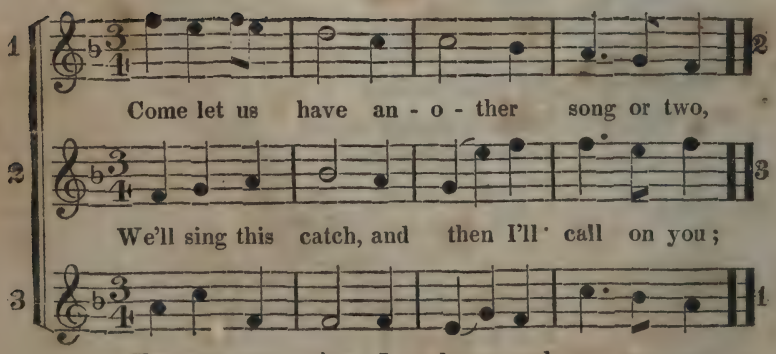
When in the Lodge we're met,
And in due order set,
Happy are we:

Our works are glorious,
Deeds meritorious,
Never censorious,
But great and free.

When folly's sons arise,
Masonry to despise,
Scorn at their spite,
Laugh at their ignorance,
Pity their want of sense,
Ne'er let them give offence,
Firmer unite.

Masons have long been free:
And may they ever be
Great as of yore.
For many ages past,
Masonry has stood fast:
And may its glory last
Till time's no more.

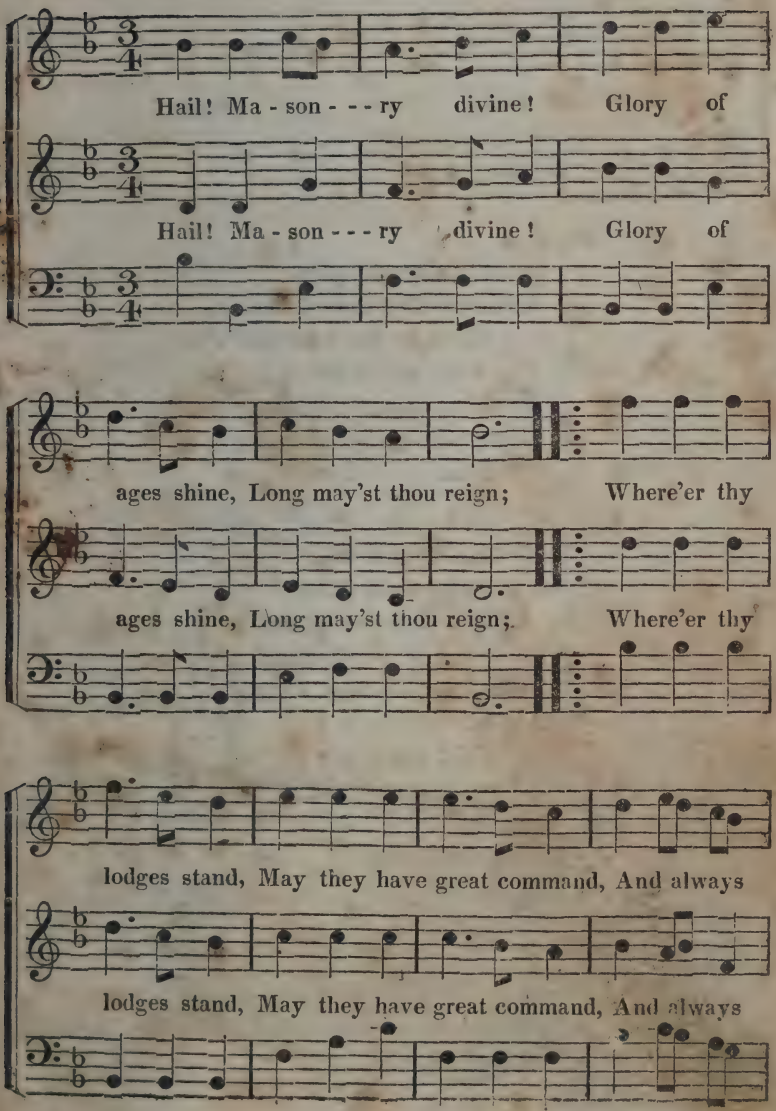
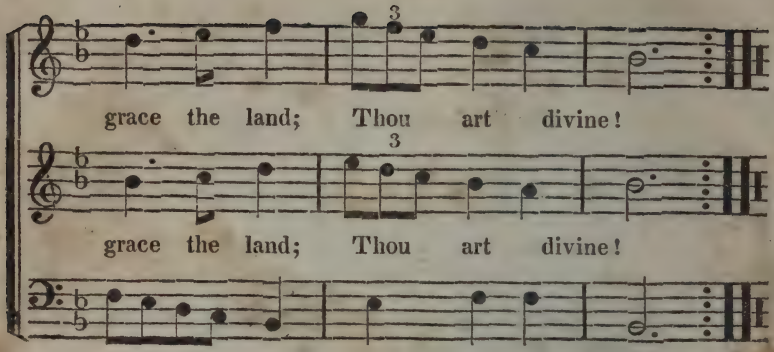
CATCH.


1
2
Come let us have an - o - ther song or two,
2
3
We'll sing this catch, and then I'll call on you;
3
1
For you can sing I know, and so can you.

HAIL! MASONRY, DIVINE!

GLEE.

For the Installation of a Lodge.

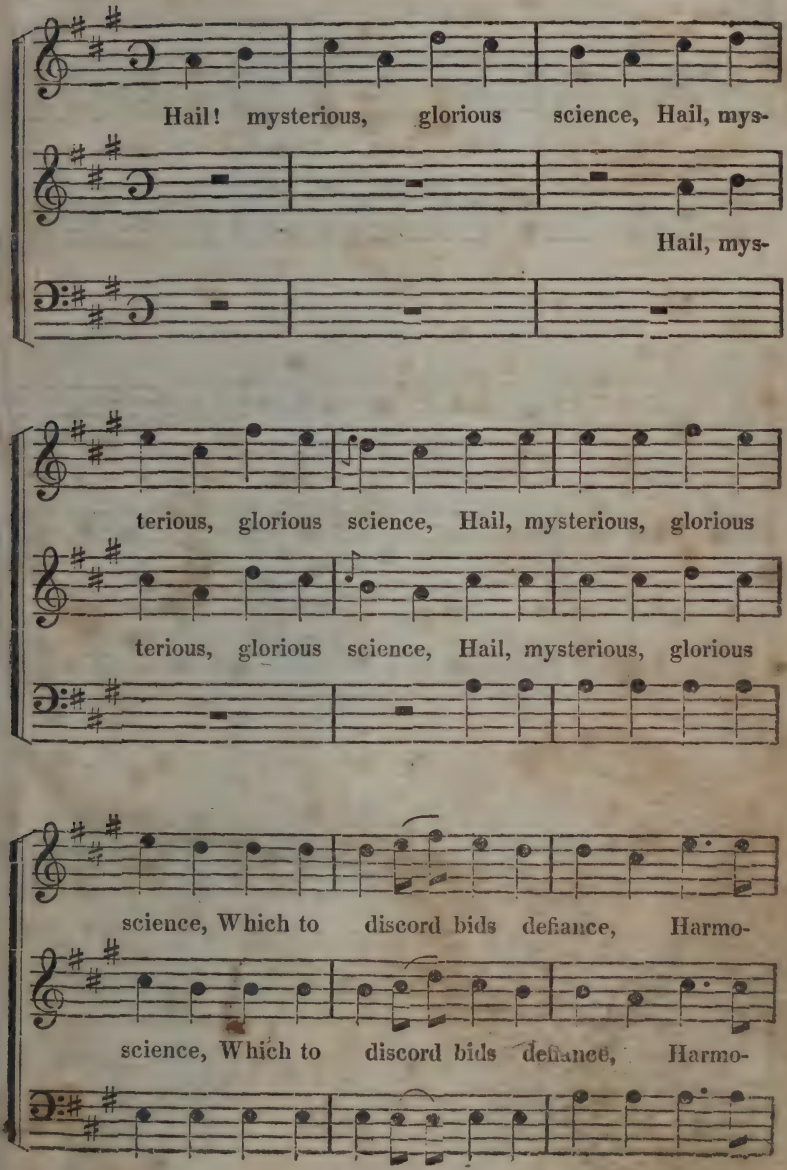

Hail! Ma - son - - - ry divine! Glory of
Hail! Ma - son - - - ry divine! Glory of
ages shine, Long may'st thou reign; Where'er thy
ages shine, Long may'st thou reign; Where'er thy
lodges stand, May they have great command, And always
lodges stand, May they have great command, And always

Great fabrics still arise,
And grace the azure skies,
Great are thy schemes:
Thy noble orders are
Matchless beyond compare,
No art with thee can share;
Thou art divine!

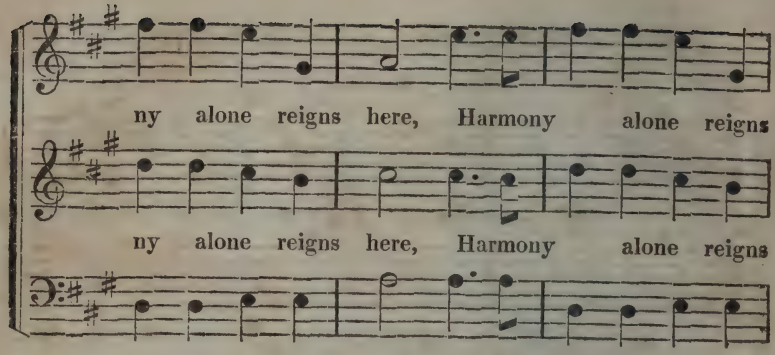
Hiram, the architect,
Did all the Craft direct
How they should build;
Sol'mon, great *Isr'el's* king,
Did mighty blessings bring,
And left us room to sing,
Hail! royal ART!

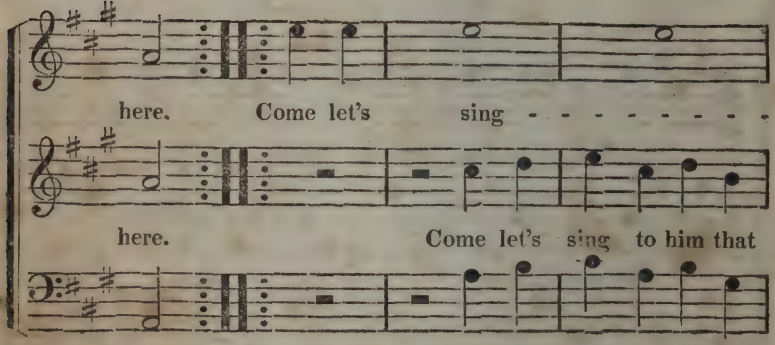
Chorus three times.

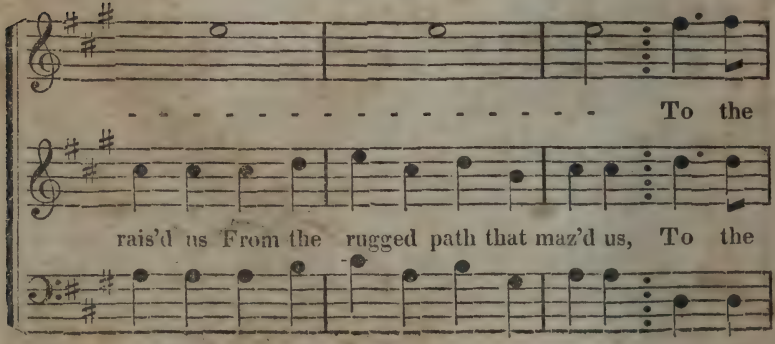
HAIL! MYSTERIOUS, GLORIOUS SCIENCE!

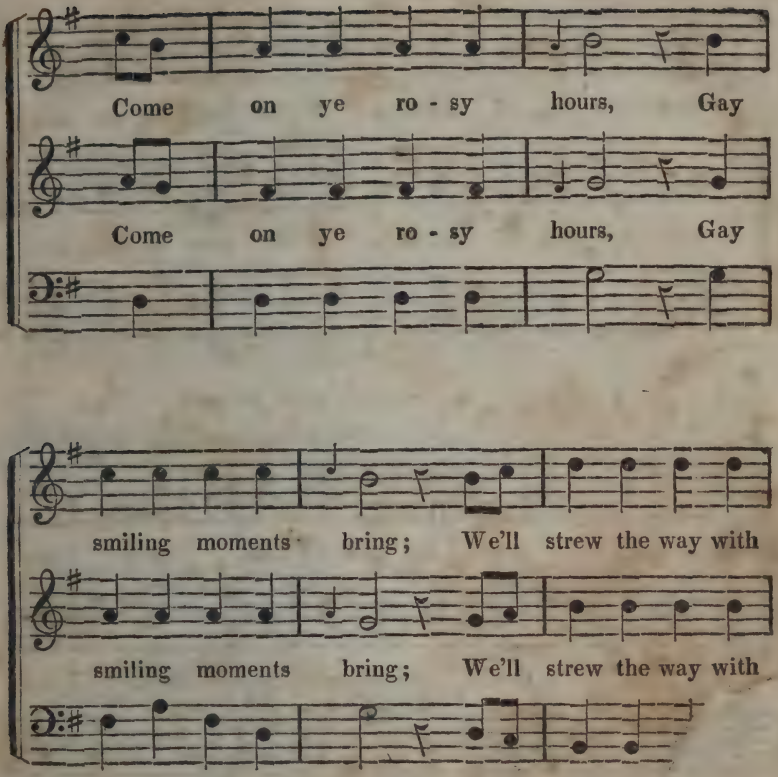
GLEE.

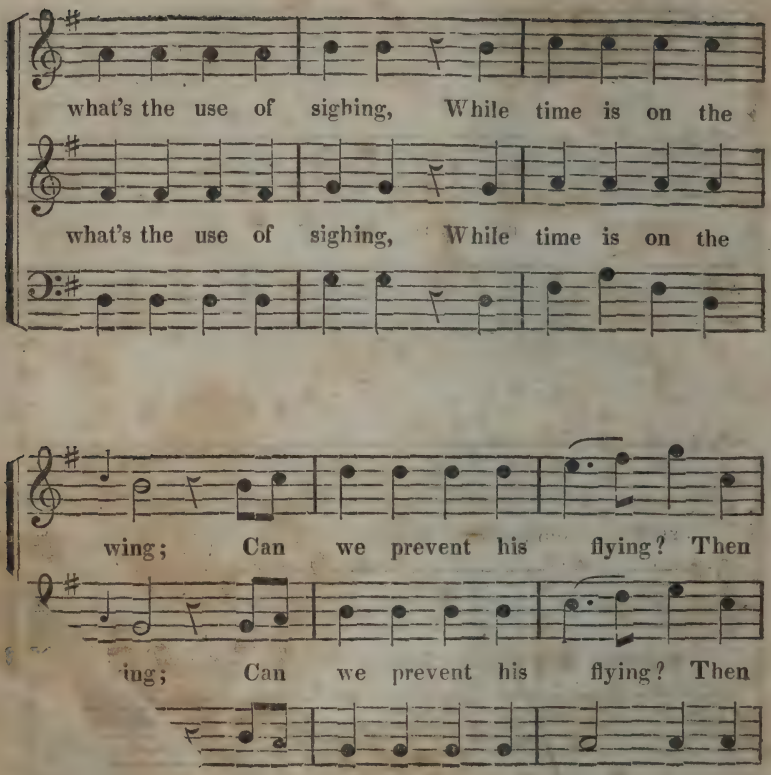

Hail! mysterious, glorious science, Hail, mys-
Hail, mys-
terious, glorious science, Hail, mysterious, glorious
terious, glorious science, Hail, mysterious, glorious
science, Which to discord bids defiance, Harmo-
science, Which to discord bids defiance, Harmo-


ny alone reigns here, Harmony alone reigns
ny alone reigns here, Harmony alone reigns


here. Come let's sing - - - - - - - -
here. Come let's sing to him that


- - - - - - - - - - - - - - - - To the
rais'd us From the rugged path that maz'd us, To the

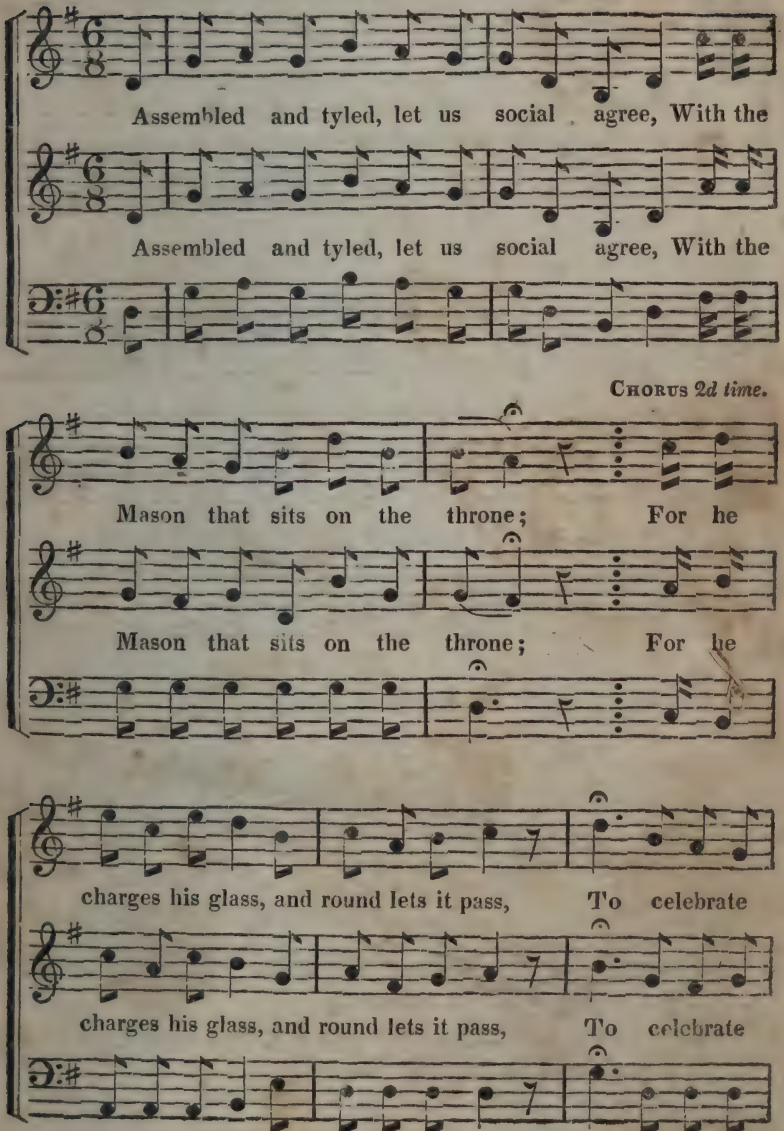
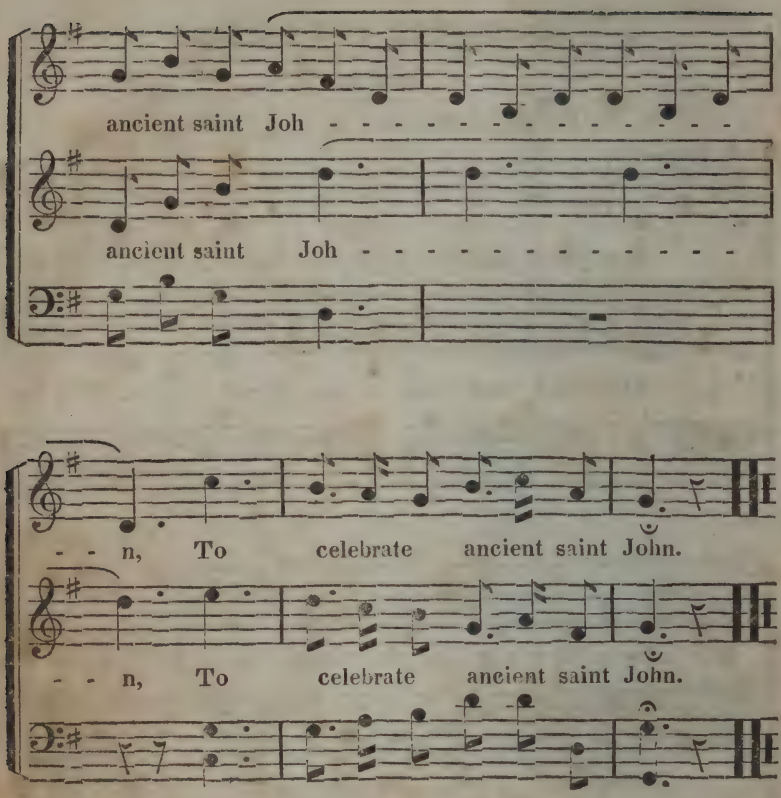

Come on ye ro - sy hours, Gay
Come on ye ro - sy hours, Gay
smiling moments bring; We'll strew the way with
smiling moments bring; We'll strew the way with
flowers, And merrily,
flowers, And merrily, me


what's the use of sighing, While time is on the
what's the use of sighing, While time is on the
wing; Can we prevent his flying? Then
ing; Can we prevent his flying? Then

ASSEMBLED AND TYLED.

GLEE.

For the Anniversary of SAINT JOHN.


Assembled and tyled, let us social agree, With the
Assembled and tyled, let us social agree, With the
CHORUS 2d time.
Mason that sits on the throne; For he
Mason that sits on the throne; For he
charges his glass, and round lets it pass, To celebrate
charges his glass, and round lets it pass, To celebrate

Though babblers may prattle in showing their spleen,
Their spite we compare to the drone;
For with sweet harmony in love we'll agree,
To celebrate ancient St. John.

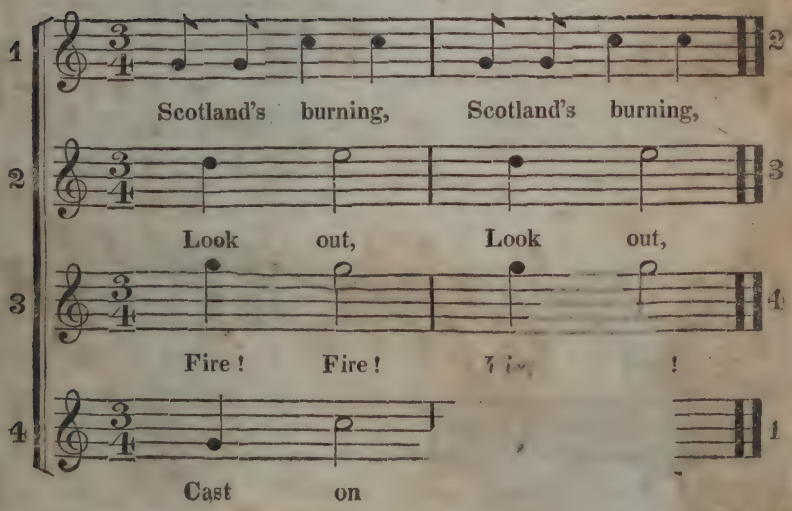
The world is in pain, our secrets to gain,
In ignorance let them think on;
For with sweet harmony in love we'll agree,
To celebrate ancient St. John.

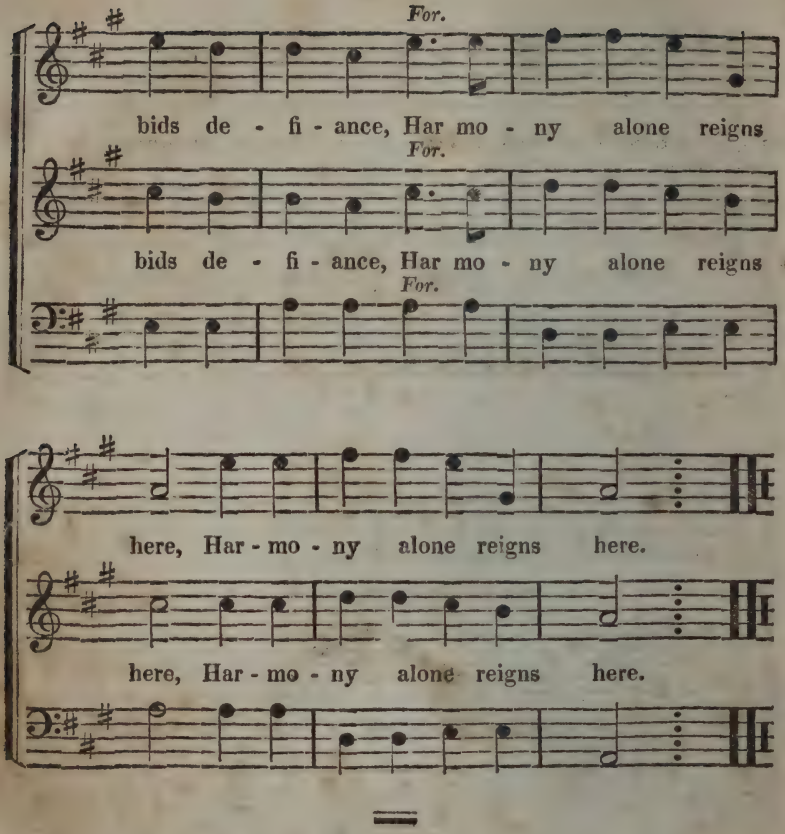
With toast after toast, let us drink, laugh, and sing,
Remember the great WASHINGTON;
For his actions are rare, by the compass and square,
Thus celebrate ancient St. John.

Then join hand in hand, in a body firm stand,
Our cares and our troubles are gone;
Let us love, laugh and sing, and Washington bring
To celebrate ancient St. John.

SCOTLAND'S BURNING!

CANON.




For.
bids de - fi - ance, Har mo - ny alone reigns
For.
bids de - fi - ance, Har mo - ny alone reigns
For.
here, Har - mo - ny alone reigns here.
here, Har - mo - ny alone reigns here.

The following Lines may be sung to the above Glee.

HERE's a health to all good lasses,
Pledge it merrily, fill your glasses,
Let a bumper toast go round.
May they live a life of pleasure,
Without mixture, without measure,
For with them true joys are found.
[illegible].Here's a bumper,
[illegible]s.....Here's a bumper,
Here[illegible] to all good lasses,
Pledge i[illegible]errily, fill your glasses,
Let a bumper toast go round.

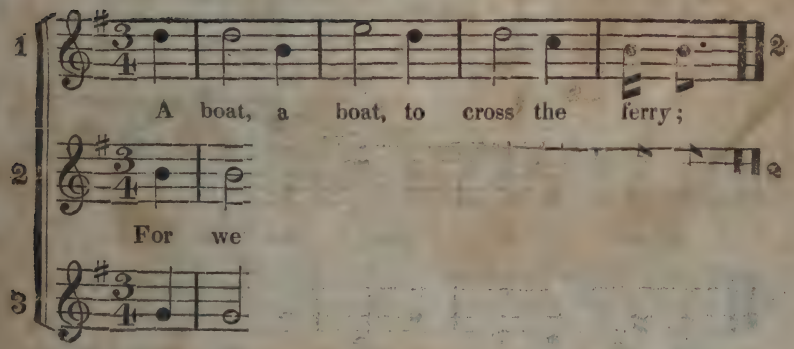
If griefs, like April showers,
A moment's sadness bring,
Joys soon succeed like flowers,
Then cheerily, cheerily sing—
Fal la.

The rose its bloom refuses,
If pluck'd not in the spring—
Life soon its fragrance loses,
Then cheerily, cheerily sing—
Fal la.

Fly, fly all dull emotion,
All care away we fling,
Pure joy is our devotion,
Then cheerily, cheerily sing—
Fal la.

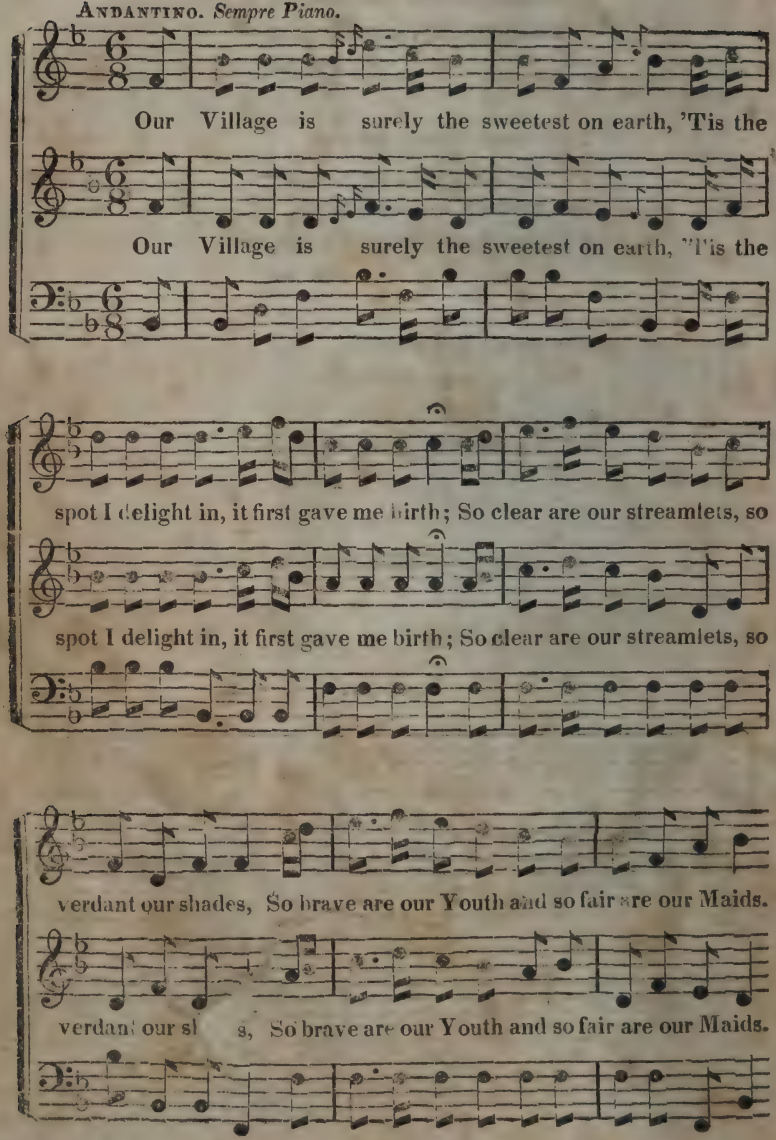
A BOAT, A BOAT.

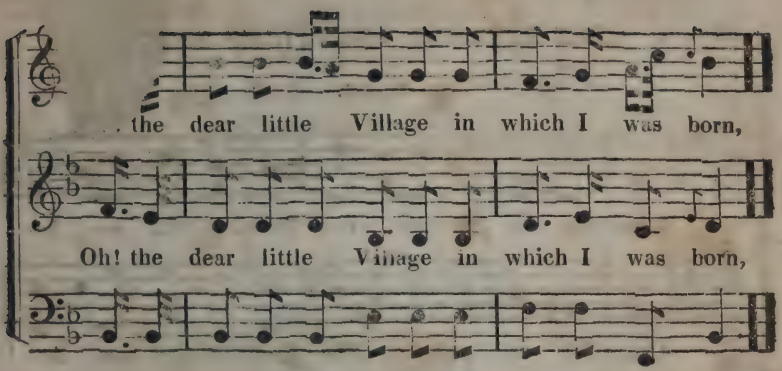
CATCH.



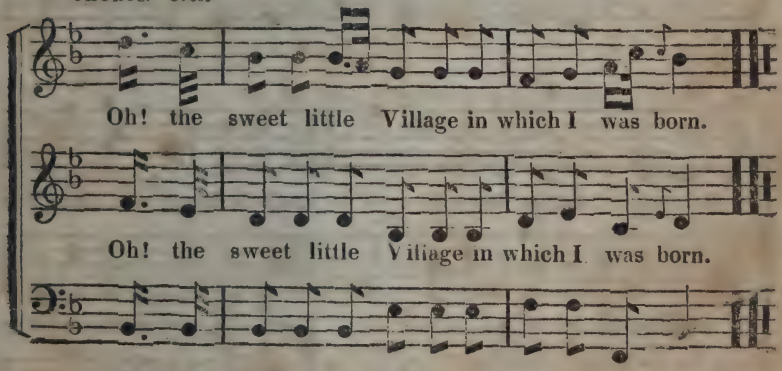
THE SWEET LITTLE VILLAGE.

GLEE.


ANDANTINO. *Sempre Piano.*
Our Village is surely the sweetest on earth, 'Tis the
Our Village is surely the sweetest on earth, 'Tis the
spot I delight in, it first gave me birth; So clear are our streamlets, so
spot I delight in, it first gave me birth; So clear are our streamlets, so
verdant our shades, So brave are our Youth and so fair are our Maids.
verdant our sh s, So brave are our Youth and so fair are our Maids.



CHORUS. *Cres.*

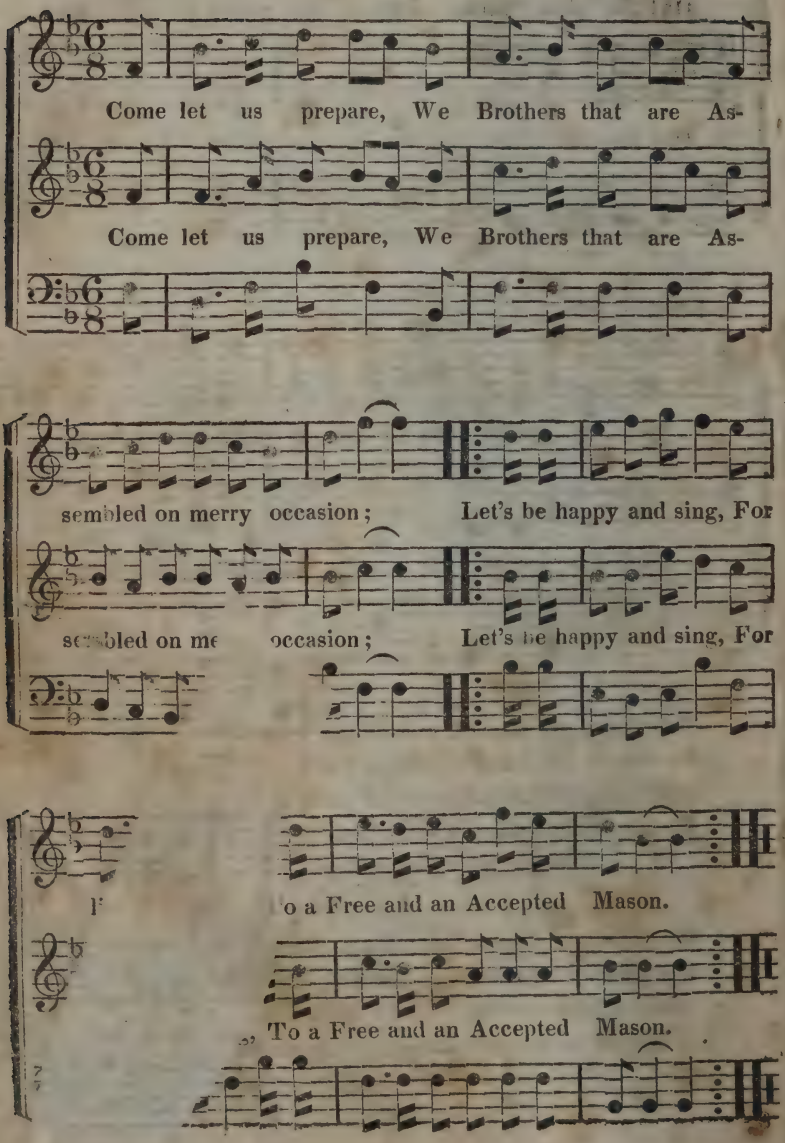


Our groves are so cool, and so fertile our fields—
So rich in the fruits, that kind Providence yields!
Our labour is light, though our lands are well till'd,
From whence both our barns and our pockets are fill'd.
Oh! the dear little village, &c.

Our loves are sincere, our affections are stro
Our wines are all old, and our girls are all young
Then, why should we ever for happiness roam,
While we've women and wine, with contentment at home.
Oh! the dear little village in which I was born.
Oh! the sweet little village, &c. &c.

THE ENTERED 'PRENTICE'S SON

GLEE.


Come let us prepare, We Brothers that are As-
Come let us prepare, We Brothers that are As-
sembled on merry occasion; Let's be happy and sing, For
sembled on me occasion; Let's be happy and sing, For
o a Free and an Accepted Mason.
To a Free and an Accepted Mason.

The world is in pain
Our secrets to gain,
And still let them wonder and gaze on;
They ne'er can divine
The word or the sign
Of a Free and an Accepted Mason.

'Tis *This* and 'tis *That*,
They cannot tell *what*,
Why so many great men in the nation
Should aprons put on,
To make themselves one
With a Free and an Accepted Mason.

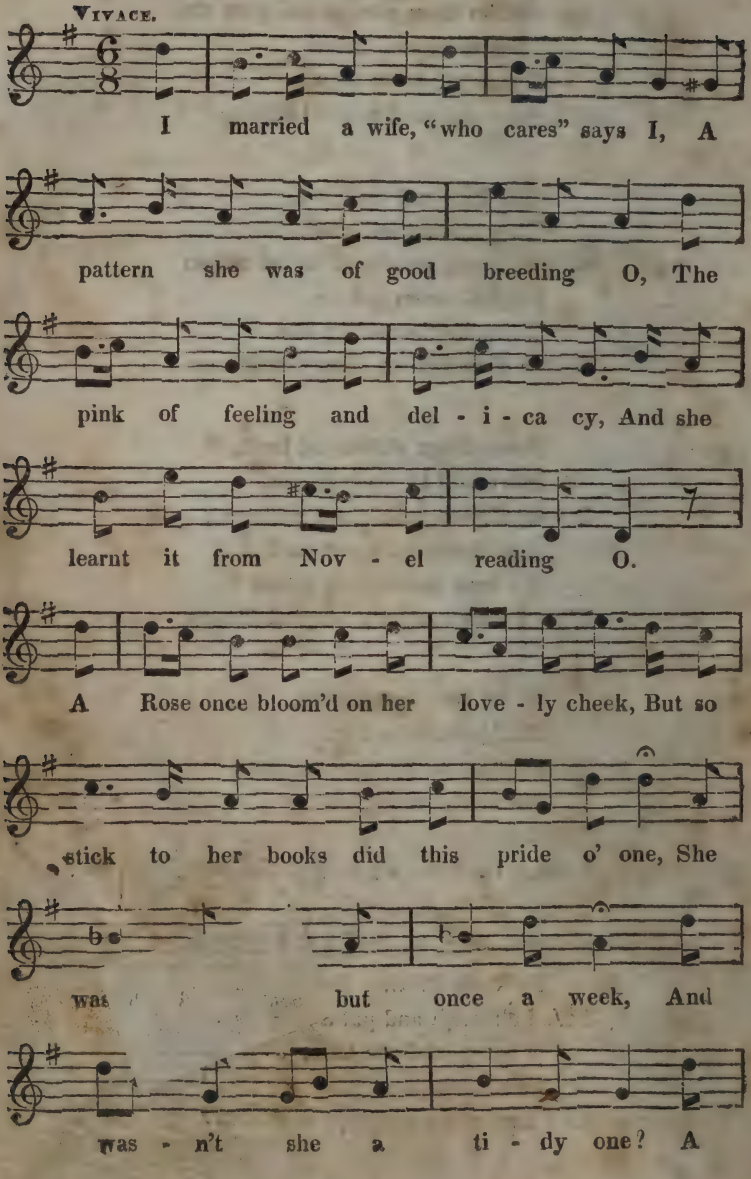
Great kings, dukes and lords,
Have laid by their swords,
Our myst'ry to put a good grace on;
And thought themselves fam'd,
To have themselves nam'd
With a Free and an Accepted Mason.

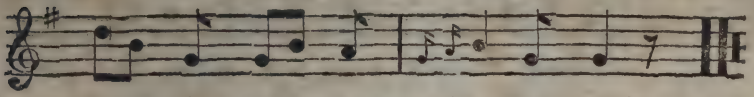
We're true and sincere,
And just to the fair,
They'll trust us on any occasion;
No mortal can more
The ladies adore
Than a Free and an Accepted Mason.

Then join hand in hand,
By each Brother firm stand,
Let's be merry, and put a bright face on;
What mortal can boast
So noble a toast
As a Free and an Accepted Mason? } *Chorus 3 times.*

THE TIDY ONE.

SONG.


VIVACE.
I married a wife, "who cares" says I, A
pattern she was of good breeding O, The
pink of feeling and del - i - ca cy, And she
learnt it from Nov - el reading O.
A Rose once bloom'd on her love - ly cheek, But so
stick to her books did this pride o' one, She
was but once a week, And
was - n't she a ti - dy one? A



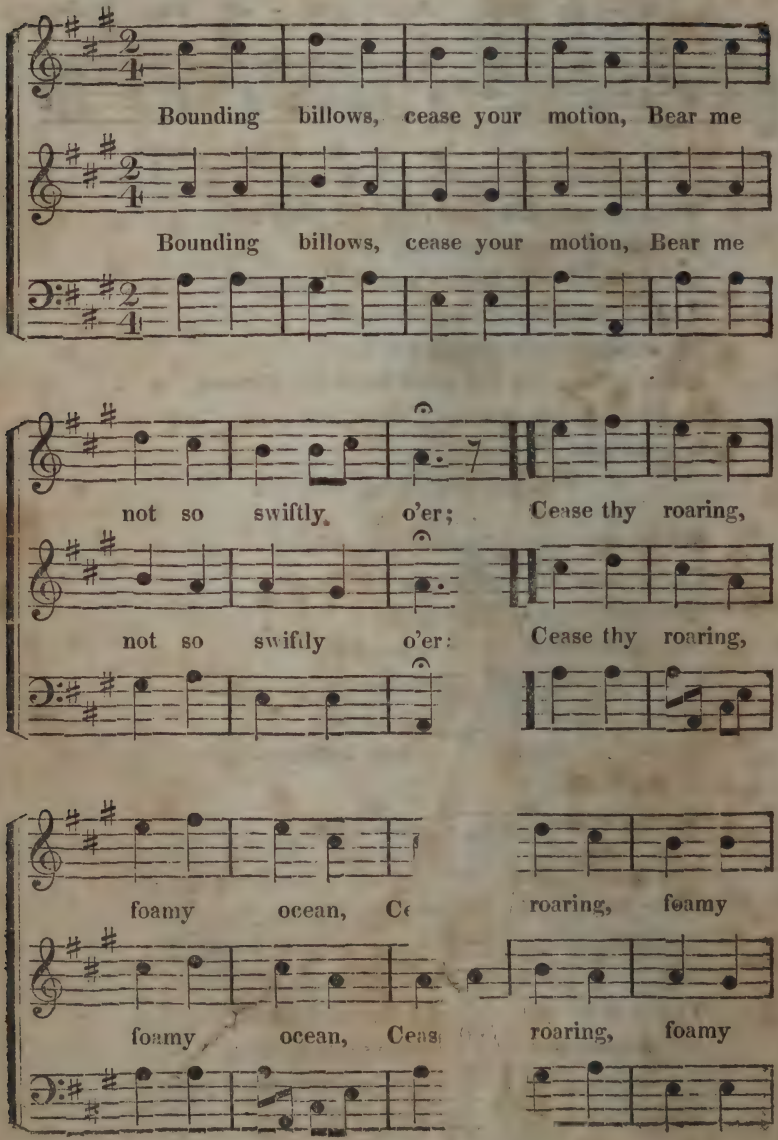
While dressing the dinner one day she'd got,
A Novel she was concluding O,
Quite absent, with soapsuds she fill'd the pot,
And in it she boil'd the pudding O.
My shaving brush mislaid had I,
When a Novel all day she'd had cried o'er one,
And I found the brush in a beef-steak pye,
O wasn't she a tidy one?
A tidy one, a tidy one, &c.

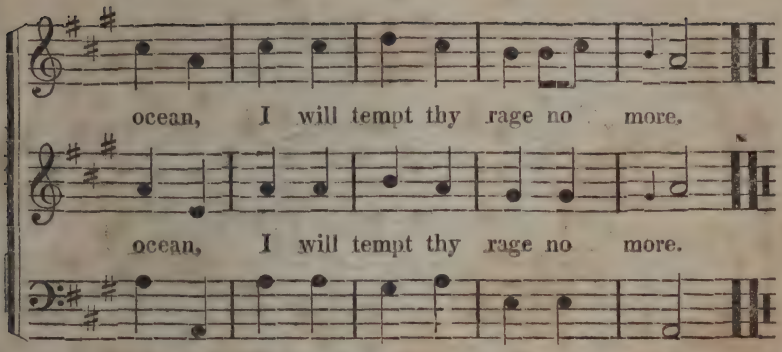
My tea she sweeten'd once with salt,
Put cayenne in a custard O,
Mistaking ever meal for malt,
She brimstone mix'd for mustard O.
I ask'd her a cravat to wash for me,
When a Novel I had denied her one,
So she clear-starch'd the cravat in camomile tea,
And wasn't she a tidy one?
A tidy one, &c. &c.

O'er the "Victim of Feeling" she snivelling sat,
While the child in the fire chanc'd falling O,
And she feelingly bawl'd out, "O curse the brat!
The devil can't read for his squalling, O."
Ye fair there's for all things time and place,
And a good Novel may be the pride o' one;
But don't set down to read till you've wash'd your face,
Or lud help him who gets such a tidy one.
A tidy one, &c. &c.

BOUNDING BILLOWS.

ANDANTE. GLEE.


Bounding billows, cease your motion, Bear me
Bounding billows, cease your motion, Bear me
not so swiftly o'er; Cease thy roaring,
not so swiftly o'er: Cease thy roaring,
foamy ocean, Ce roaring, foamy
foamy ocean, Ceas roaring, foamy



Ah! within my bosom beating,
Varying passions wildly reign;
Love with proud resentment meeting,
Throbs by turns with joy and pain.

Proud has been my fatal passion,
Proud my injur'd heart shall be;
While each thought and inclination,
Still shall prove me worthy thee.

Yet, believe no servile passion,
Seeks to charm thy vagrant mind;
Well I know thy inclination,
Wav'ring as the passing wind.

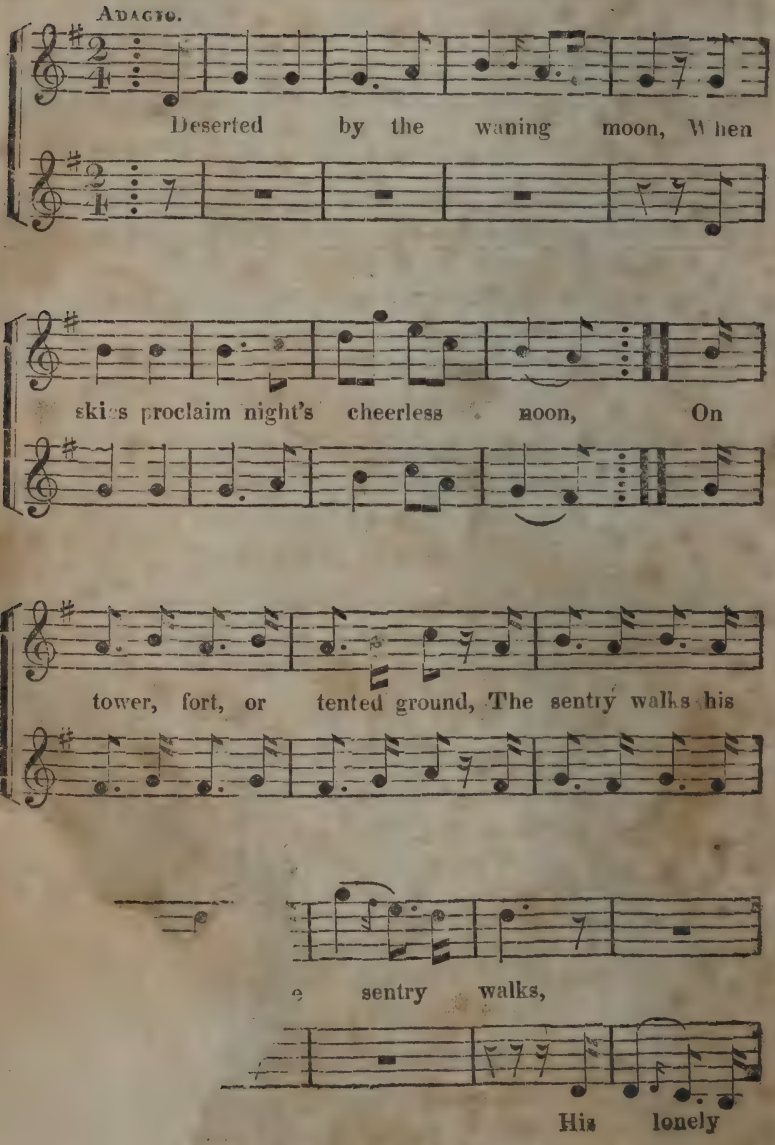
Far I go where fate may lead me,
Far across the troubled deep,
Where no strangers ear can heed me,
Where no eye, for me shall weep

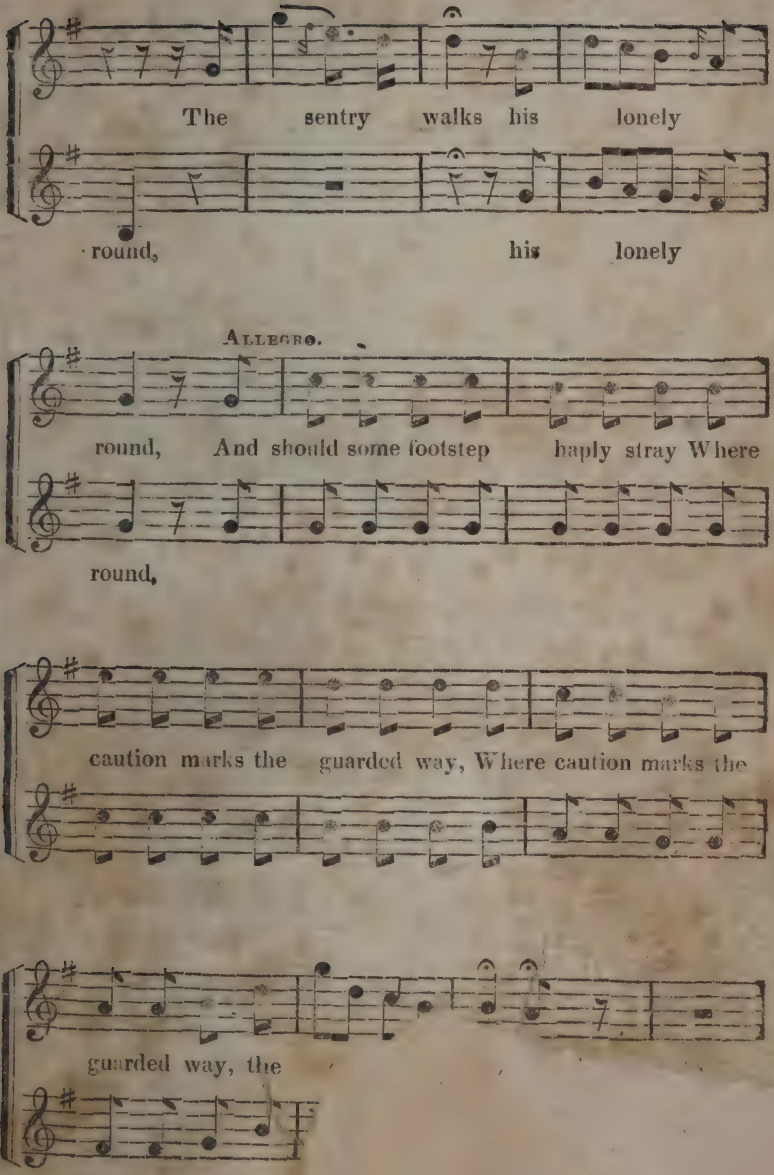
Not one sigh, shall tell my stor
Not one tear, my cheek shal
Silent grief, shall be my glory,
Grief that stoops not to com

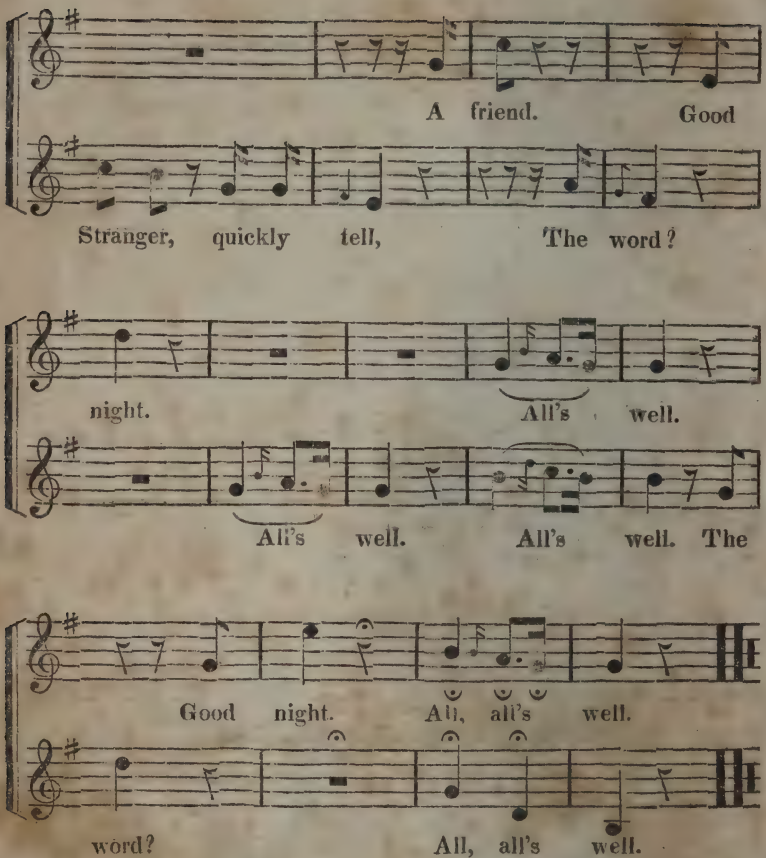
When with thee, what ill could
Thou could'st ev'ry pang a
But, when absent, nought cou
Ev'ry moment seem'd an a

ALL'S WELL.

DUET.


Adagio.
Deserted by the waning moon, When
skies proclaim night's cheerless noon, On
tower, fort, or tented ground, The sentry walks his
e sentry walks,
His lonely


The sentry walks his lonely
round, his lonely
Allegro.
round, And should some footstep haply stray Where
round,
caution marks the guarded way, Where caution marks the
guarded way, the


A friend. Good
Stranger, quickly tell, The word?
night. All's well.
All's well. All's well. The
Good night. All, all's well.
word? All, all's well.

SECOND VERSE.

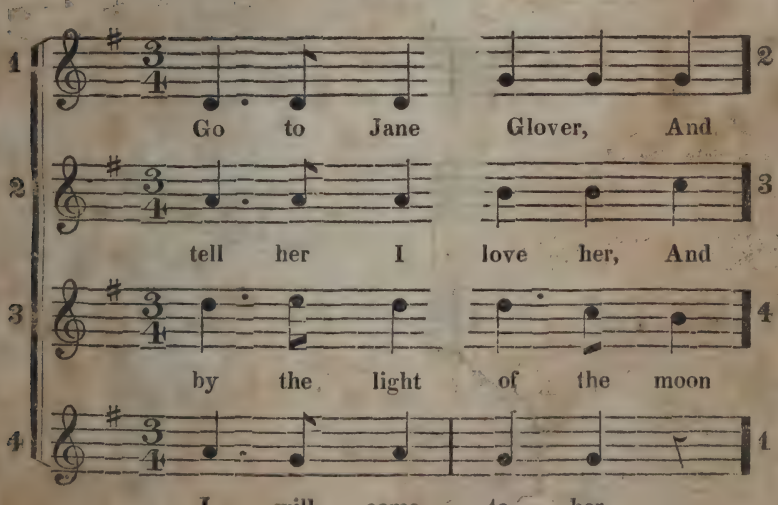
1 Or sailing on the midnight deep,
1 & 2 While weary messmates soundly sleep,
The careful watch patroles the deck,
To guard from foes or wreck,
1
2 foes or wreck.
1
foes or wreck.

And while his thoughts oft homeward veer,
Some friendly voice salutes his ear,
Some well-known voice salutes his ear,
salutes his ear;

2 What cheer?—Brother, quickly tell:
1 Above,
2 Below,
1 Good night;
2 All's well.
1 & 2 All's well.
2 Above,
1 Below,
1 & 2 A'll, All's well.

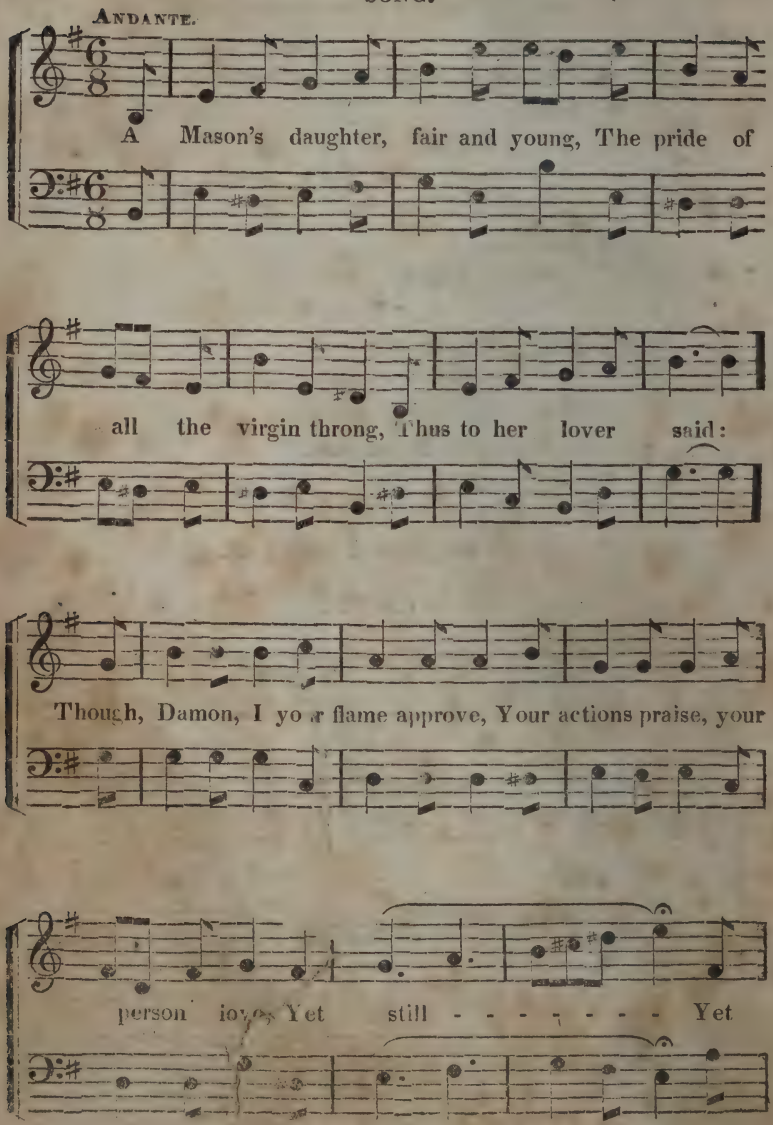
GO TO JANE GLOVER.

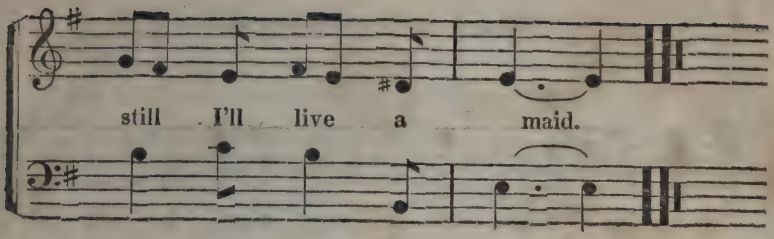
CATCH.



A MASON'S DAUGHTER.

SONG.


ANDANTE.
A Mason's daughter, fair and young, The pride of
all the virgin throng, Thus to her lover said:
Though, Damon, I yo ur flame approve, Your actions praise, your
person love, Yet still - - - - - - - Yet



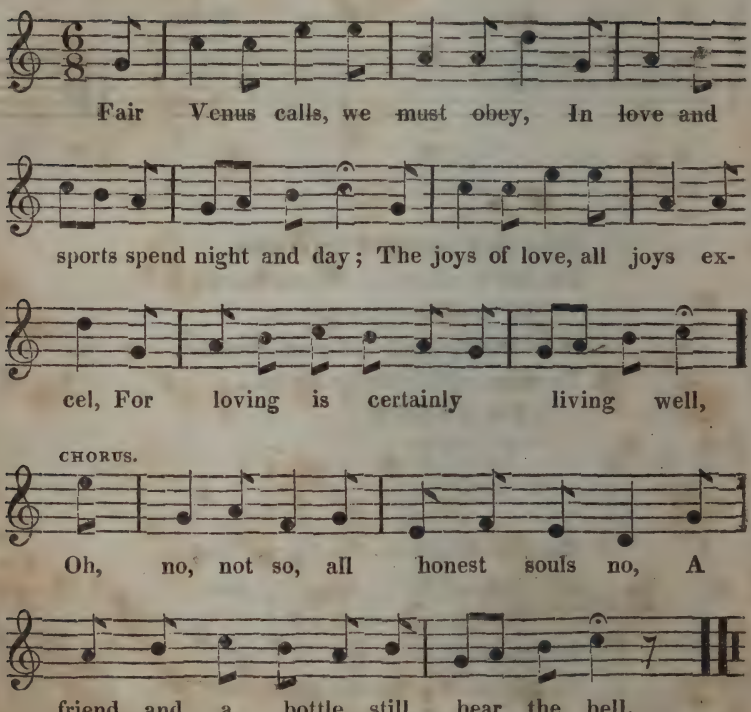
None shall untie my virgin zone,
But one to whom the secret's known,
Of fam'd free-masonry;
In which the great and good combine,
To raise, with generous design,
Man to felicity.

The lodge excludes the fop and fool,
The plodding knave and party tool,
That liberty would sell:
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In slavery to dwell.

This said, he bow'd, and went aw[illegible]
Apply'd—was ma[illegible]thout d[illegible]
Retu[illegible]
The [illegible] re
Connubial joys the couple blest,
And long may they remain.

FAIR VENUS CALLS.

SONG.


Fair Venus calls, we must obey, In love and
sports spend night and day; The joys of love, all joys ex-
cel, For loving is certainly living well,
CHORUS.
Oh, no, not so, all honest souls no, A
friend and a bottle still bear the bell.

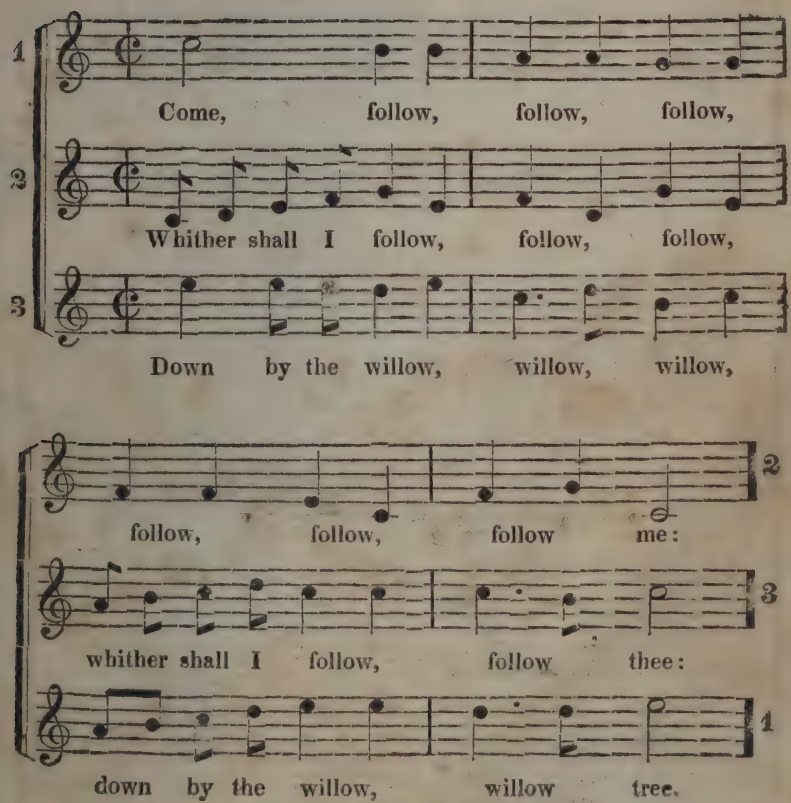
If that will not fit ye, we'll govern the city,
There's pleasure in pride no tongue can tell;
igh by numbers we're teas'd, yet our pride is well pleas'd,
d that would make Lucifer happy in hell.
Oh, no, not so, &c. &c.

Then let us ge. money, as bees lay up hone
We'll bui'd large hives, and store each cell;
The sight of our treasure, will yield us much pleasure,
We'll jingle, and jingle it wond'rous well.
Oh, no, not so, &c. &c.

Then fill up your glasses, and toast those dull asses,
Who missing the kernel, still knaw at the shell;
For love, pride, and riches, wise Solomon teaches,
Are vanity, vanity, vanity still.
That's true, he knew, for he try'd them all through,
A friend and a bottle still bear the bell.

COME FOLLOW.

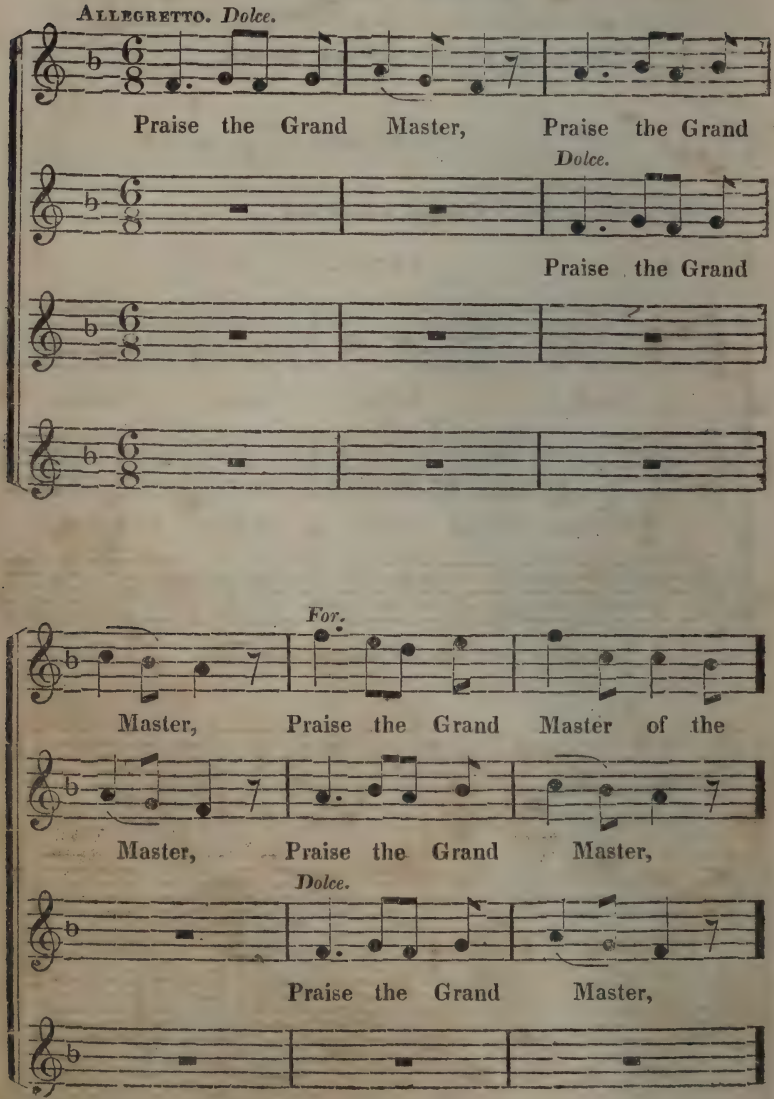
CATCH.

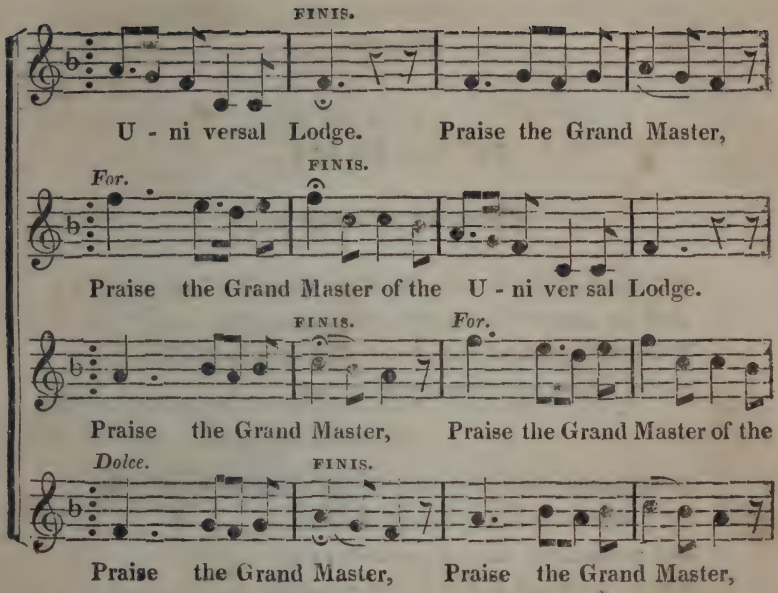


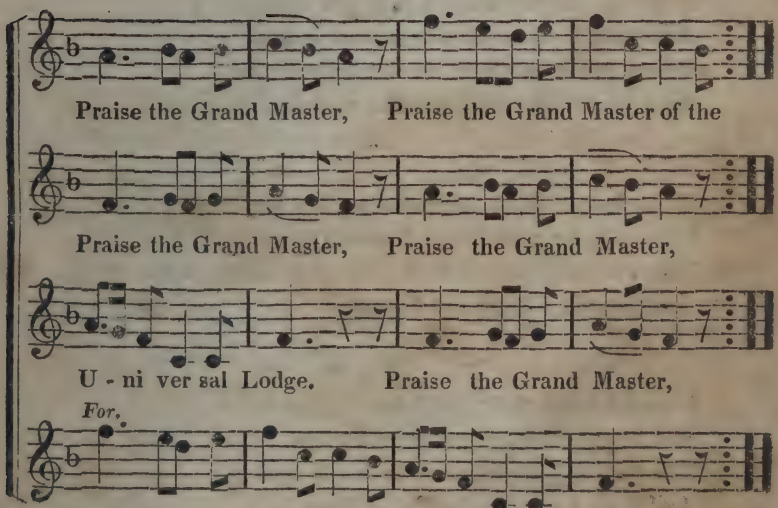
PRAISE THE GRAND MASTER.

A MASONICK CANON FOR FOUR VOICES.

Composed by Dr. G. K. Jackson.




FINIS.
U - ni versal Lodge. Praise the Grand Master,
For.
FINIS.
Praise the Grand Master of the U - ni ver sal Lodge.
FINIS.
For.
Praise the Grand Master, Praise the Grand Master of the
Dolce.
FINIS.
Praise the Grand Master, Praise the Grand Master,


Praise the Grand Master, Praise the Grand Master of the
Praise the Grand Master, Praise the Grand Master,
U - ni ver sal Lodge. Praise the Grand Master,
For.
Praise the Grand Master of the Universal Lodge,

TO THE CRAFT.

(*Tune, see 28th page.*)

TO the craft I will cling, from the 'prentice I sing,
And the three first celestial Freemasons,
Who, with wisdom and care, built heaven and air,
Earth, water, sun, moon, exhalations.

Even beasts, birds and fish, all that mankind could wish,
He bestow'd on our great antecedents:
But woman, not man, deny it who can,
To the Godhead first prov'd disobedient.

Prepar'd, recommended, I soon was befriended,
And enter'd where all things were order;
Where union and love, do alternately move,
As is prov'd by each saint-like recorder.

Of no danger afraid, when the brother had pray'd,
I follow'd; no more was I daunted;
When brought to new light, I found all things right,
And got every thing that I wanted.

I wrought as a craft; rais'd my buildings aloft;
Had wages; and justly deserv'd them.
The secrets I kept: in my bosom they slept:
And there I will ever preserve them.

If a brother's in want, relief I will grant;
To hurt him no villain shall dare it.
He's a knave to the end, who betrays any friend,
Much more if a brother must share it.

A Master made next, I enlarg'd on the text,
Expounding the beauty of meaning:
I solv'd every doubt, by a brother thrown out,
Each difficult passage explaining.

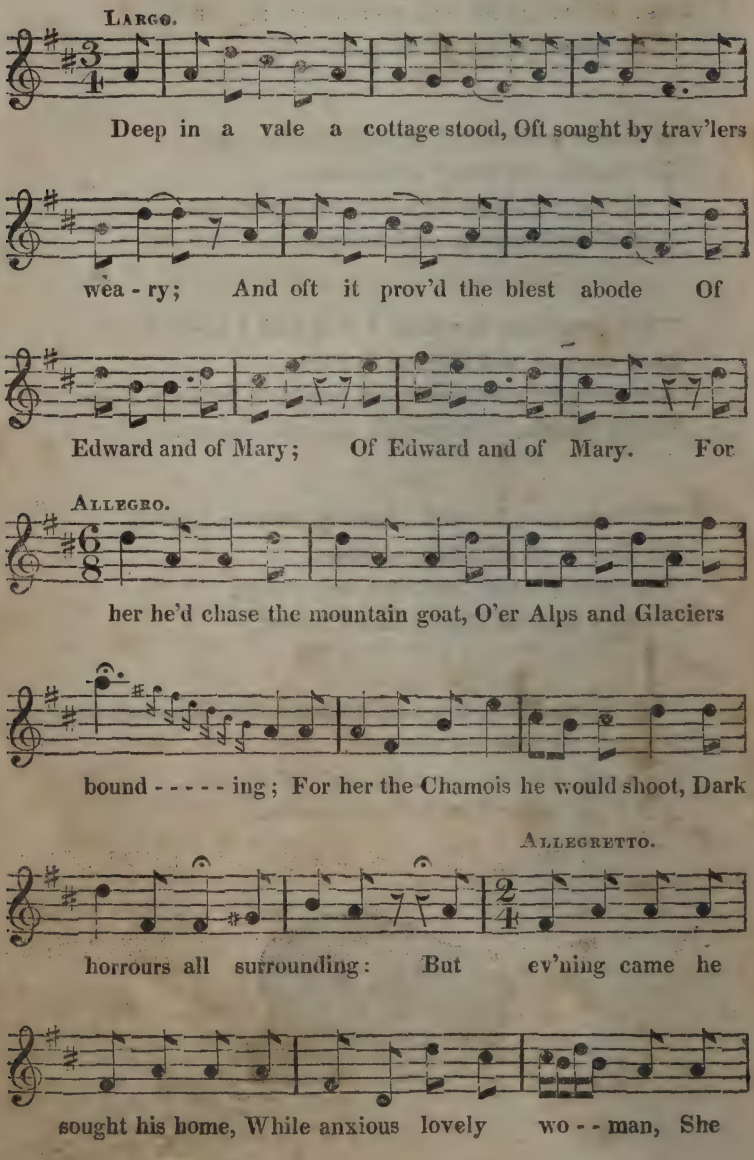
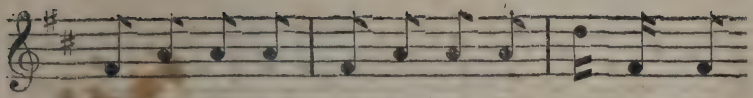
When install'd in the chair, a just time I serv'd there;
Kept wardens and deacons to duty;
And wrought wih three things, would do honor to kings,
Sound wisdom, with strength, and with beauty.

The lodge then I clos'd, which no member oppos,d,
For they're all attention to order:
The tyler is ready, bold, firm, and steady,
To keep Cowans clear from our border.

We'll laugh, drink, and sing, till our lodge-room shall ring;
We hate all malicious opposers.
Each man take his glass, let it cheerfully pass,
And drink to our friends the composers.

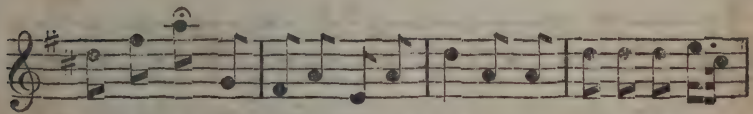
DULCE DOMUM.

SONG.


Largo.
Deep in a vale a cottage stood, Oft sought by trav'lers
wea - ry; And oft it prov'd the blest abode Of
Edward and of Mary; Of Edward and of Mary. For
Allegro.
her he'd chase the mountain goat, O'er Alps and Glaciers
bound - - - - - ing; For her the Chamois he would shoot, Dark
Allegretto.
horrours all surrounding: But ev'ning came he
sought his home, While anxious lovely wo - - man, She

hail'd the sight and ev'ry night, The cottage rung

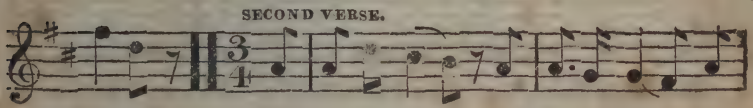
as they sung, The cottage rung as they sung, Oh! dulce, dulce,

domum, Oh! dulce, dulce domum, The cottage rung



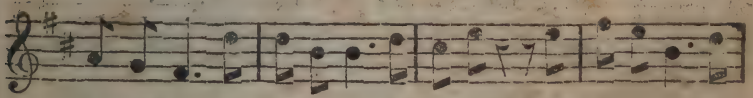
as they sung, Oh! dulce, dulce domum, Oh! dulce, dulce

SECOND VERSE.

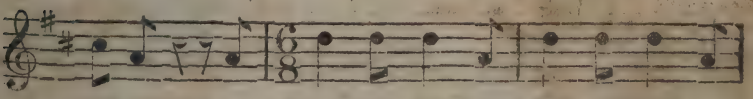


domum. But soon a - las! this scene of bliss, Was

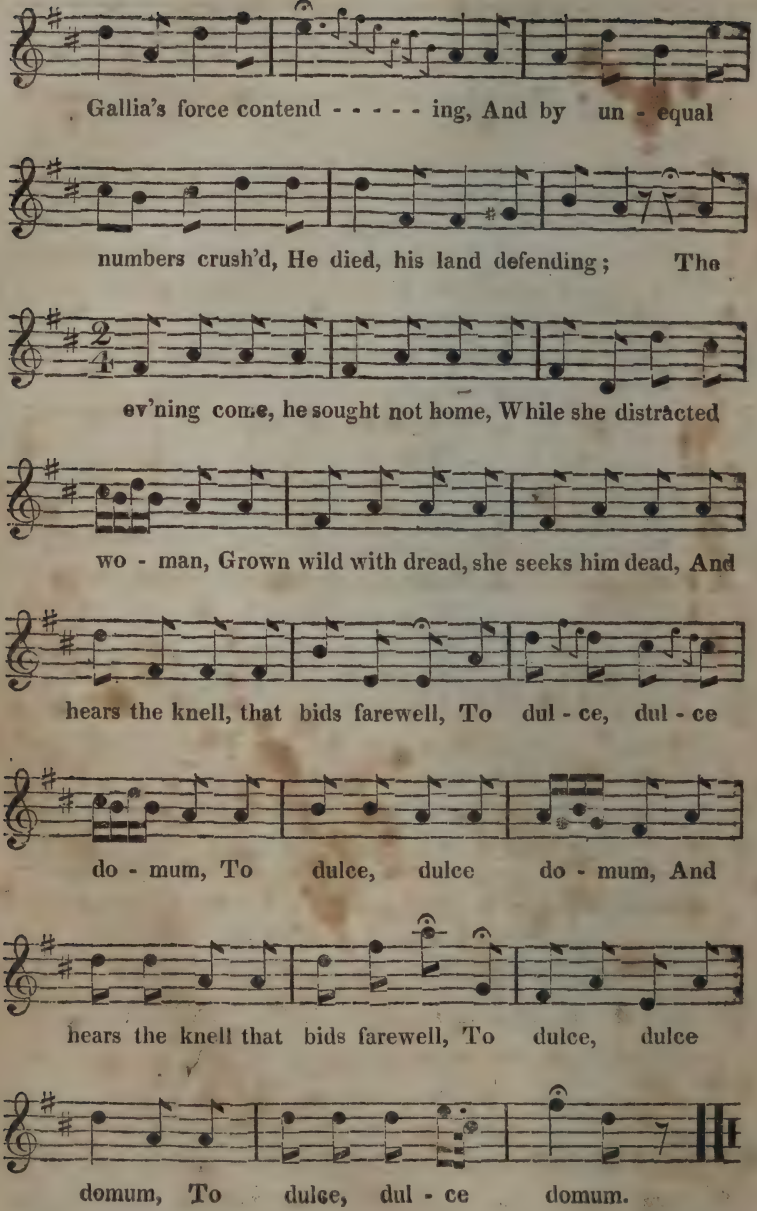
chang'd to prospects dreary, For war and honour



rous'd each Swiss, And Edward left his Mary; And Edward left his



Mary; To hold St. Gothard's height he rush'd, Gainst


Gallia's force contend - - - - - ing, And by un - equal
numbers crush'd, He died, his land defending; The
ev'ning come, he sought not home, While she distracted
wo - man, Grown wild with dread, she seeks him dead, And
hears the knell, that bids farewell, To dul - ce, dul - ce
do - mum, To dulce, dulce do - mum, And
hears the knell that bids farewell, To dulce, dulce
domum, To dulce, dul - ce domum.

LAW, PHYSIC, AND DIVINITY.

(*Tune, see 58th page.*)

A LAWYER, a Doctor, a Parson were met,
At a tavern one night, their dry palates to wet;
Their liquor was claret of the very best sort,
'Twas claret, champagne, and some well season'd port.
Derry down, &c. &c.

In good wine, said the Lawyer, I ne'er found a flaw,
For if it is good, it will stand good in law;
And all the reports, I have heard and have read,
In the very same manner, agree on that head.
Derry down, &c. &c.

Says the Doctor, restrictions I always despise,
Water gruel no patient, I ever advise,
If appetite's pall'd, and the spirits are low,
A glass of good wine will again make them flow.
Derry down, &c. &c.

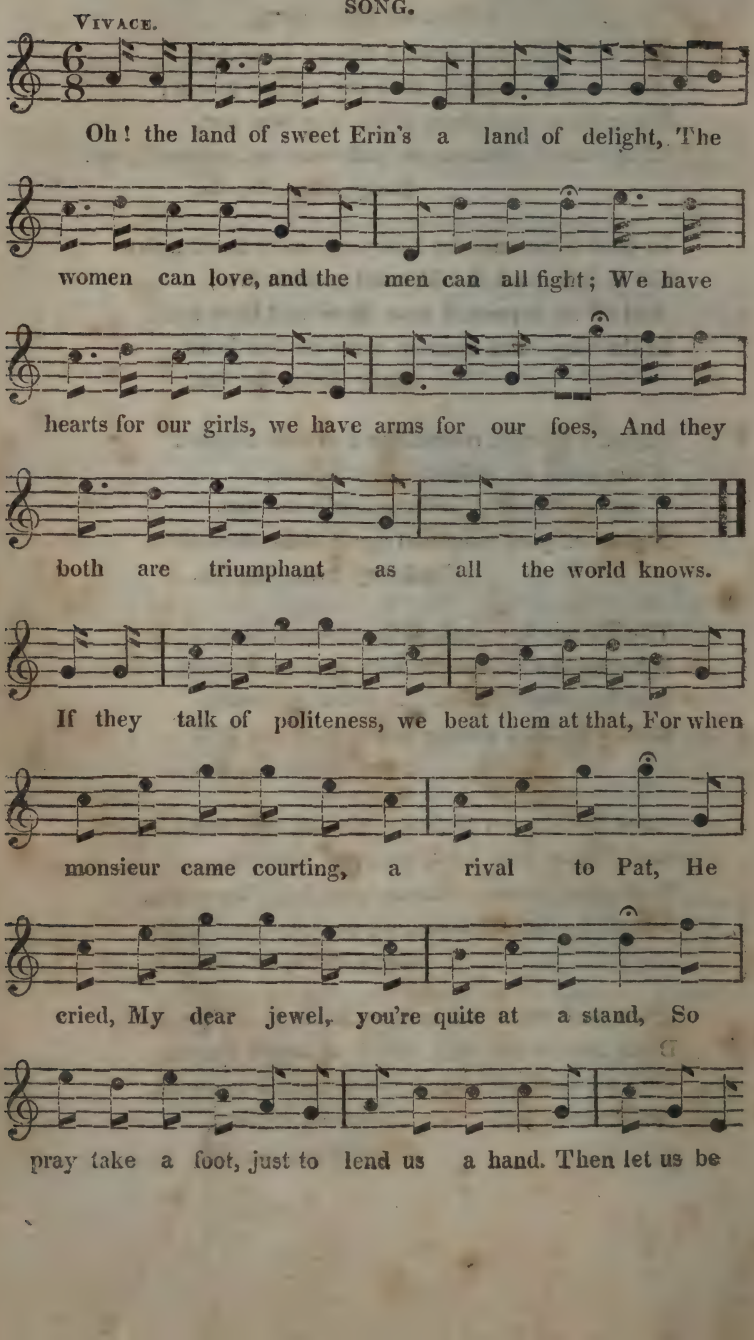
The Parson was next, with canonical face,
Who toss'd off a bumper with excellent grace;
Says he, when I drink, I'm never perplex'd,
With a bottle, I always can stick to my text.
Derry down, &c. &c.

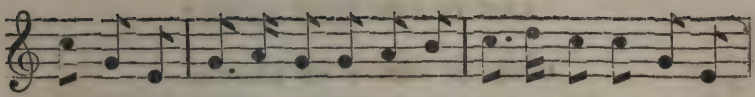
Since the Lawyer declares drinking will stand the test,
And Physic alike 'tis of med'cine the best;
While the orthodox Parson holds forth 'tis no sin,
For what other folks say, we need care not a pin.
Derry down, &c. &c.

Then push round the bumper, make jovial the night,
Drink deep is the toast, which all topers delight;
Let's all raise our voices, while liquor's before us,
And heartily join in the honest old chorus.
Derry down, &c. &c.

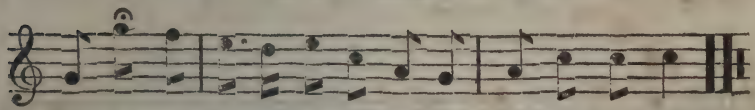
THE LAND OF SWEET ERIN.

SONG.


Vivace.
Oh! the land of sweet Erin's a land of delight, The
women can love, and the men can all fight; We have
hearts for our girls, we have arms for our foes, And they
both are triumphant as all the world knows.
If they talk of politeness, we beat them at that, For when
monsieur came courting, a rival to Pat, He
cried, My dear jewel, you're quite at a stand, So
pray take a foot, just to lend us a hand. Then let us be



frisky, and tipple the whiskey, Long life to the land of dear

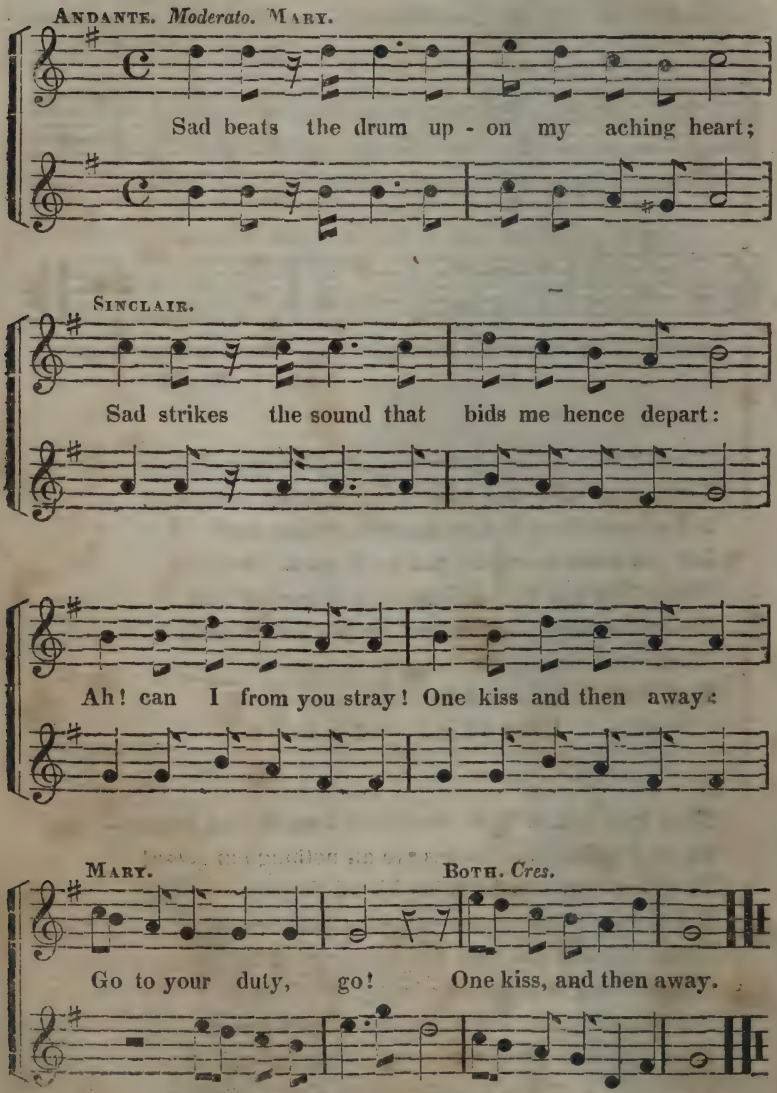
liberty's joys; No country whatever has power to

sever The shamrock, the eagle, and freedom my boys.

They talk how they live—why, its blarney and stuff;
For a man, when he's hungry, can eat fast enough,
Is not teaching a live man to live, all my eye?
Let 'em come over here, and we'll teach 'em to die.
Their frogs and soup-maigre are nothing but froth,
To our beef and potatoes and Scotch barley broth,
Then what country for living as Erin so fit,
Hospitality's home, and the birth place of wit.
Then let us be frisky, &c.

They may talk of their wonders as long as they please—
By St. Patrick, their swans are all nothing but geese!
They say they can fight, but 'tis all they can say;
For as soon as we charge—they as soon run away.
Then, oh! may the land that grows out of the sea,
Flourish long in prosperity happy and free;
For Columbia and dear little Ireland can prove,
They outshine them in courage, in beauty and love.
Then let us be frisky, &c.

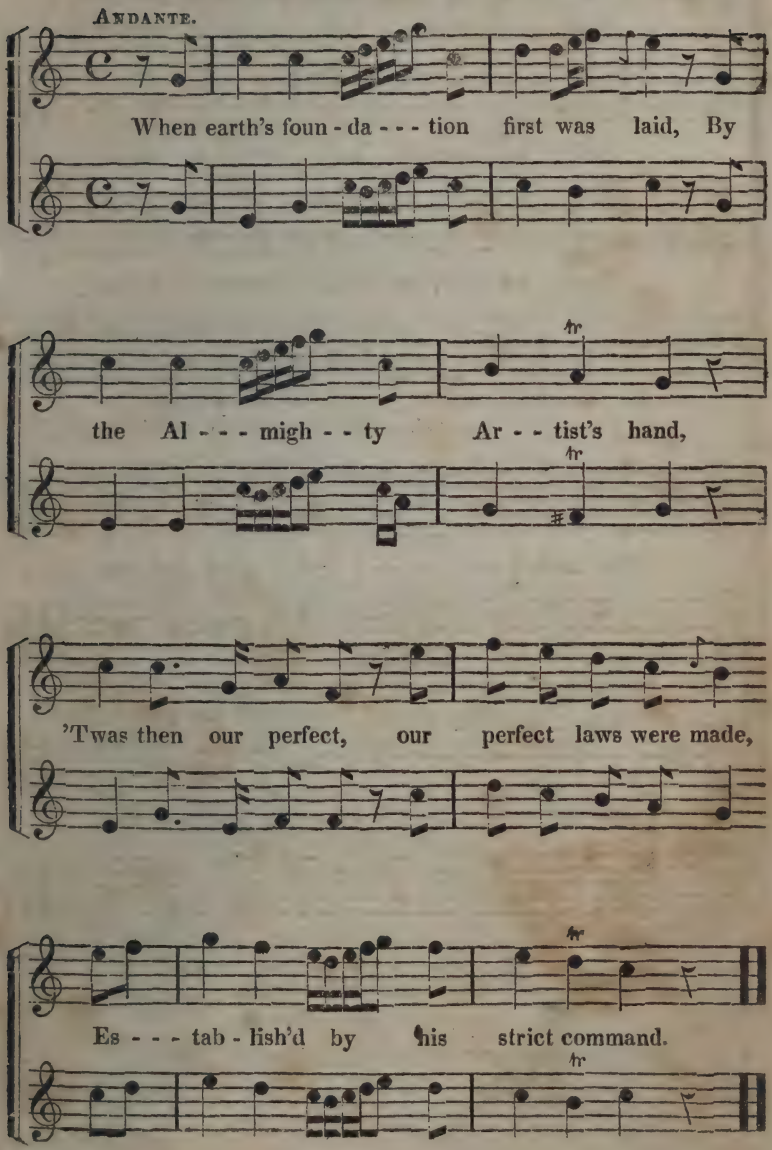
SAD BEATS THE DRUM.

DUET IN SPRIGS OF LAUREL.

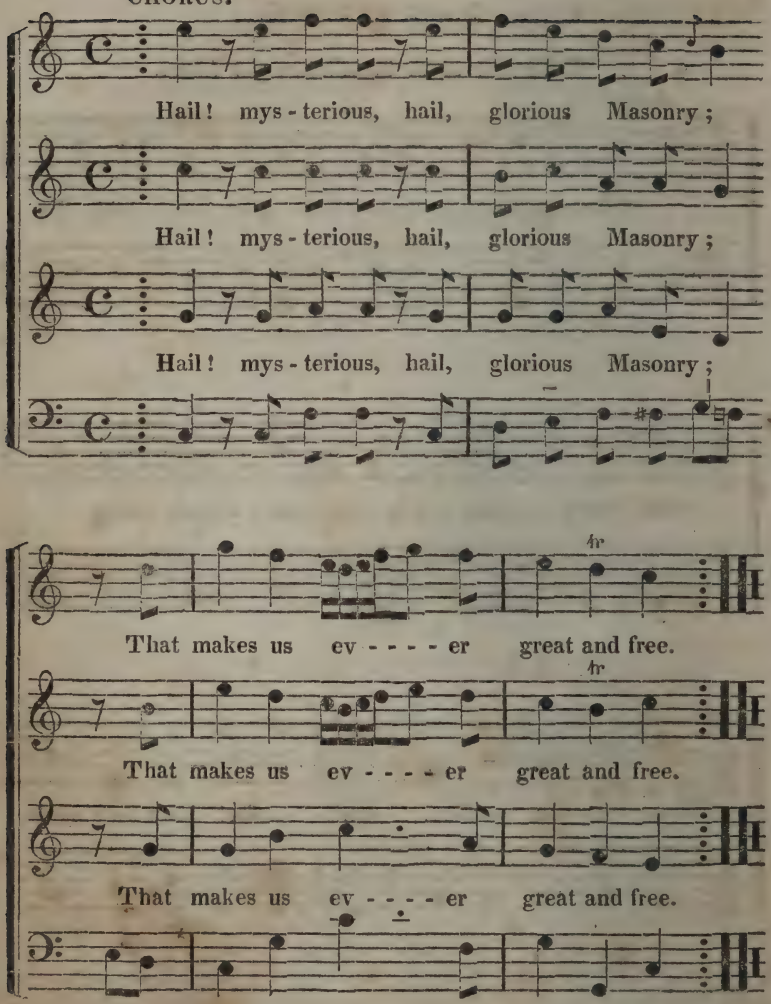

ANDANTE. *Moderato.* MARY.
Sad beats the drum up - on my aching heart;
SINCLAIR.
Sad strikes the sound that bids me hence depart:
Ah! can I from you stray! One kiss and then away:
MARY.
BOTH. *Cres.*
Go to your duty, go! One kiss, and then away.
One kiss, and then away. One kiss, and then away.

MASONICK ODE.

To be sung at the Installation of a Lodge.


ANDANTE.
When earth's foun - da - - - tion first was laid, By
the Al - - - migh - - ty Ar - - tist's hand,
'Twas then our perfect, our perfect laws were made,
Es - - - tab - lish'd by his strict command.

CHORUS.


Hail! mys - terious, hail, glorious Masonry;
Hail! mys - terious, hail, glorious Masonry;
Hail! mys - terious, hail, glorious Masonry;
That makes us ev - - - - er great and free.
That makes us ev - - - - er great and free.
That makes us ev - - - - er great and free.

As man throughout for shelter sought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught
To plan, to build, to fix his home.
Hail! mysterious, &c.

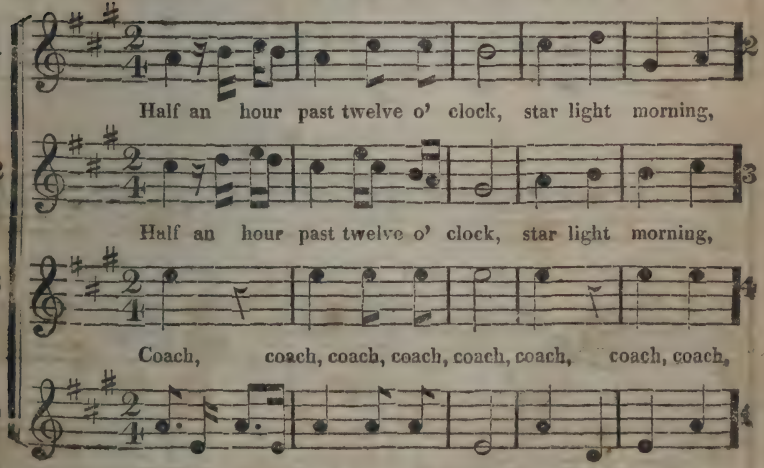
Hence illustrious rose our art,
And now in beauteous piles appear;
Which shall to endless, to endless time impart,
How worthy and how great we are.
Hail! mysterious, &c.

Nor we less fam'd for ev'ry tie,
By which the human thought is bound;
Love, truth, and friendship, and friendship socially,
Join all our hearts and hands around.
Hail! mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request
To learn, and our bright paths pursue.
Hail! mysterious, &c.

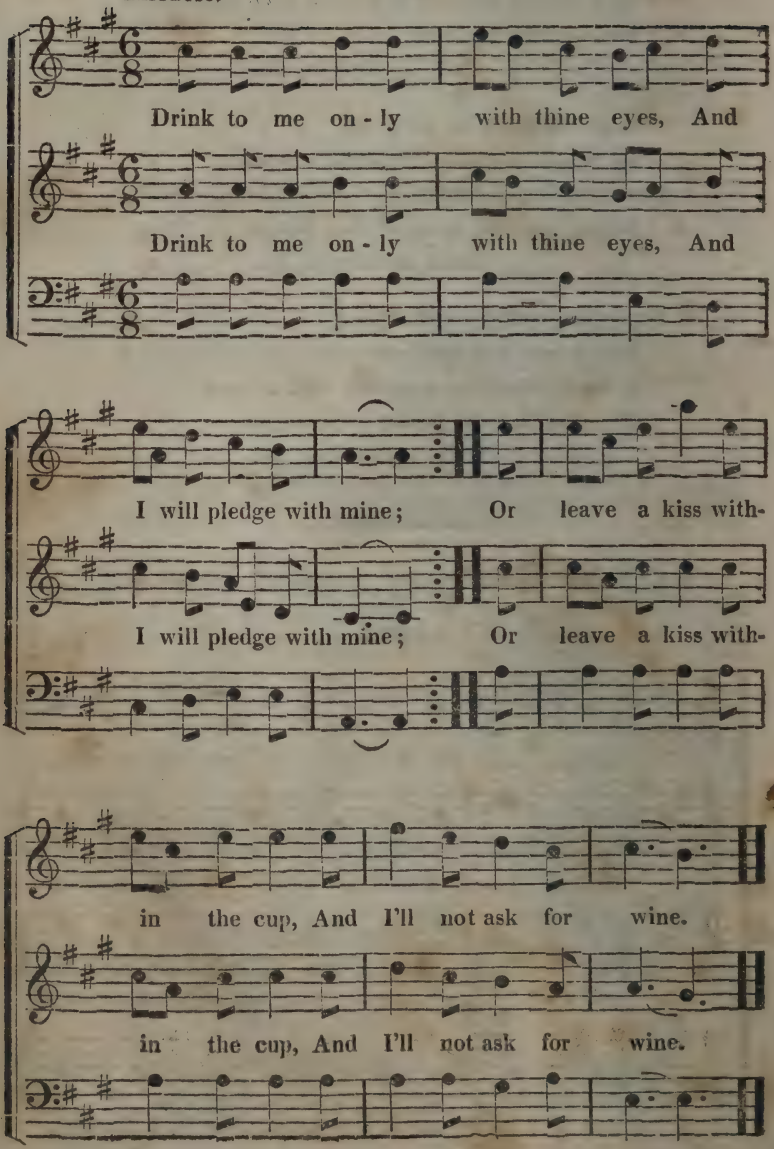
HALF AN HOUR PAST TWELVE O'CLOCK.

CATCH.


1
Half an hour past twelve o' clock, star light morning,
2
Half an hour past twelve o' clock, star light morning,
3
Coach, coach, coach, coach, coach, coach, coach, coach,
4
Half an hour past twelve o' clock, star light morning.

DRINK TO ME ONLY.

AMOROSO. GLEE.


Drink to me on - ly with thine eyes, And
Drink to me on - ly with thine eyes, And
I will pledge with mine; Or leave a kiss with-
I will pledge with mine; Or leave a kiss with-
in the cup, And I'll not ask for wine.
in the cup, And I'll not ask for wine.

Da Capo, Drink to me, &c.

The thirst that from the soul doth rise,
Requires a drink divine;
But might I of Jove's nectar sip,
I'd not exchange for thine.
Drink to me only, &c.

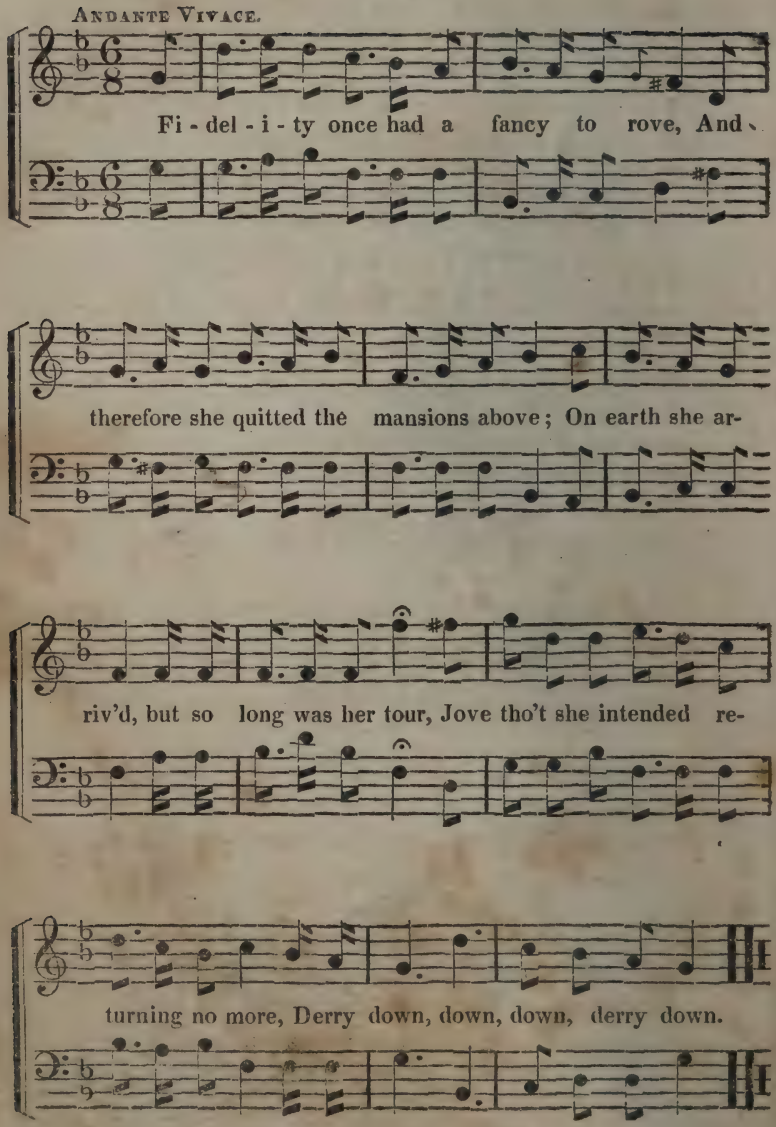
I sent thee late a roseate wreath,
Not so much honoring thee,
As giving it a hope that there
It would not wither'd be.
Drink to me only, &c.

But thou thereon didst only breathe,
And sent it back to me;
Since when, it blooms and smells, I swear,
Not of itself, but thee.
Drink to me only, &c.

Then take my hand, 'tis all I have,
My heart was thine before;
Love me as well as I love thee,
And I'll not ask for more.
Drink to me only, &c.

FIDELITY.

SONG.


Andante Vivace.
Fi - del - i - ty once had a fancy to rove, And
therefore she quitted the mansions above; On earth she ar-
riv'd, but so long was her tour, Jove tho't she intended re-
turning no more, Derry down, down, down, derry down.

Then Merc'ry was hasten'd in quest of the dame,
And soon to this world of confusion he came;
At Paris he stopp'd, and enquir'd by chance,
But heard that Fidelity ne'er was in France.
Derry down, down, down, derry down.

The god then to Portugal next took his rout,
In hopes that in Lisbon he might find her out;
But there he was told she had mock'd superstition,
And left it for fear of the grand inquisition.

Being thus disappointed, to Holland he flew,
And strictly enquir'd of an eminent Jew;
When Mordecai readily told him thus much,
Fidelity never was lik'd by the Dutch.

Arriving at London, he hasten'd to court,
Where numbers of little great men do resort;
Who all stood amaz'd, when he ask'd for the dame,
And swore they had scarce ever heard of the name.

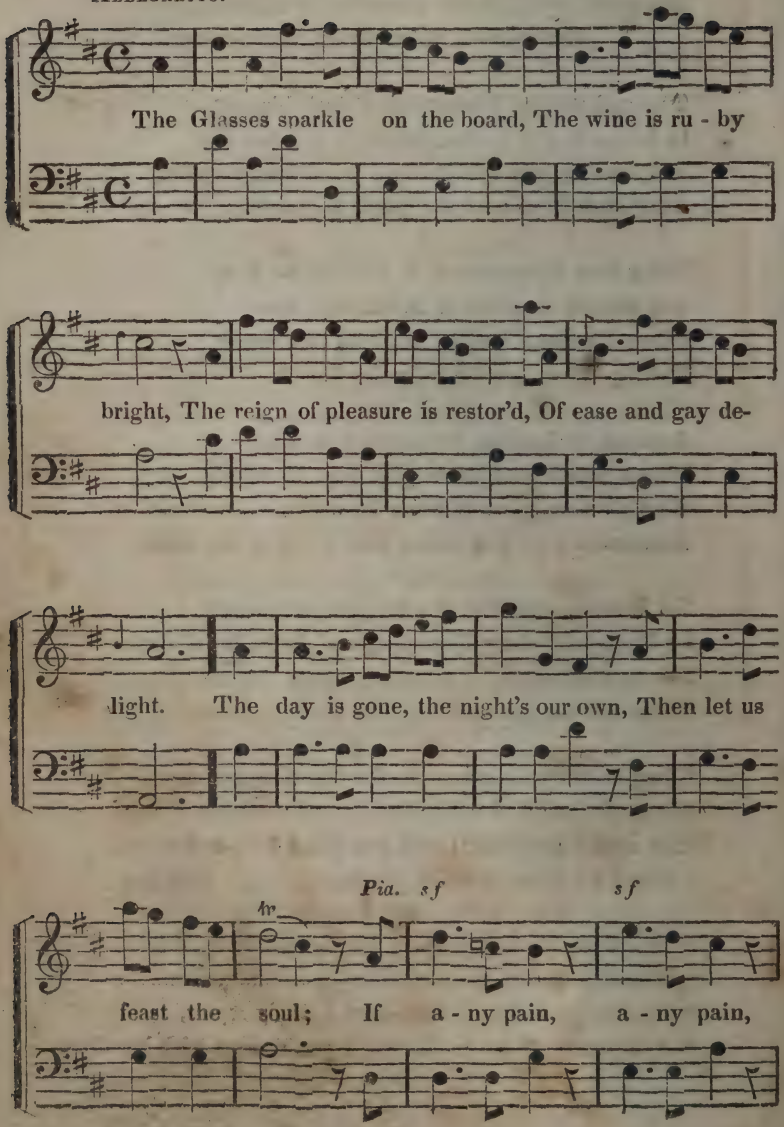
To Westminster Hall did the god next repair,
In hopes with dame Justice she might be found there:
For both he enquir'd; when the court answer'd thus,
"The persons you mention, sir, ne'er trouble us."

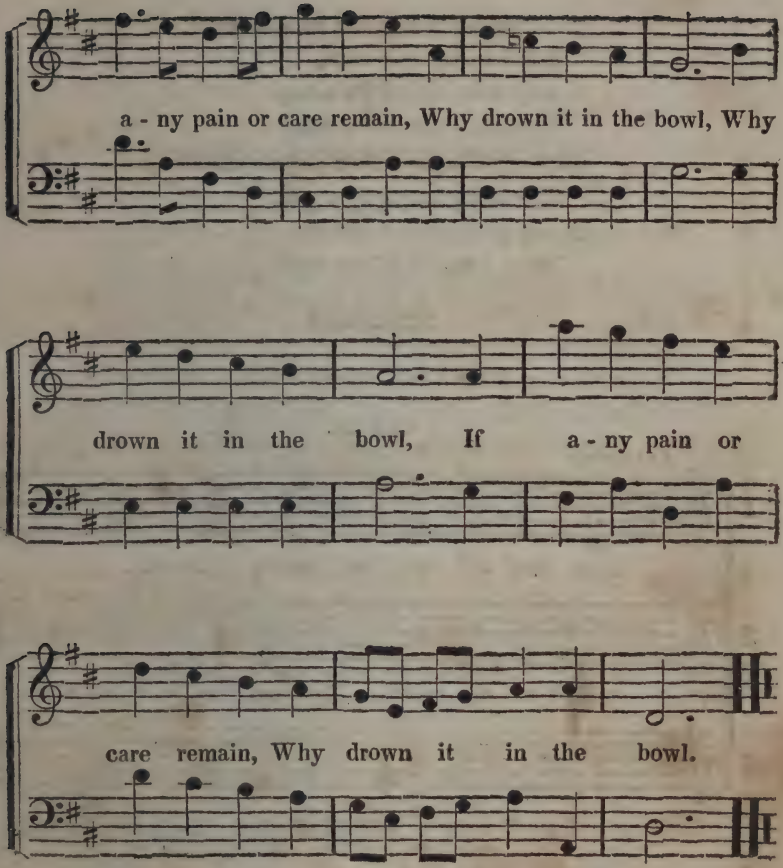
Then bending his course to the Cyprian grove,
He civilly ask'd of the young god of love;
The urchin reply'd, "Cou'd you think here to find her,
"When I and my mother, you know, never mind her?

" In one only place you can find her on earth,
" The seat of true friendship, love, freedom, and mirth:
" To a lodge of Freemasons then quickly repair,
" And you need not to doubt but you'll meet with her there.

THE GLASSES SPARKLE.

SONG.


ALLEGRETTO.
The Glasses sparkle on the board, The wine is ru - by
bright, The reign of pleasure is restor'd, Of ease and gay de-
light. The day is gone, the night's our own, Then let us
Pia. sf sf
tr
feast the soul; If a - ny pain, a - ny pain,

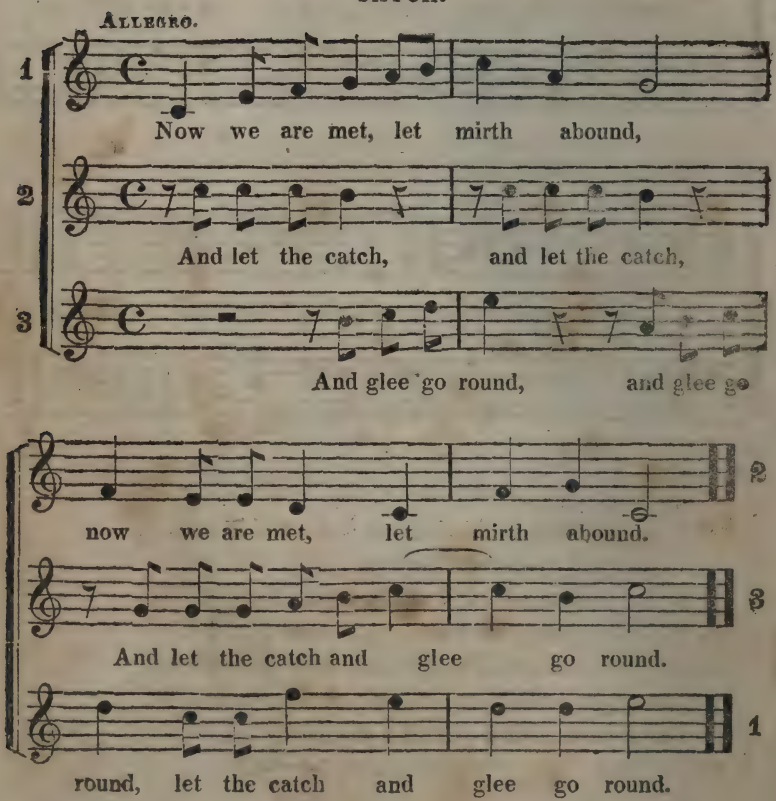


This world they say 's a world of woe,
But that I do deny;
Can sorrow from the goblet flow,
Or pain from beauty's eye?
The wise are fools, with all their rules
When they would joy control;
If life's a pain, I say again,
Let's drown it in the bowl.

That time flies fast, the poet sings,
Then surely it is wise,
In rosy wine to dip his wings,
And seize him as he flies:
This night is ours, then strew with flow'rs
The moments as they roll;
If any pain or care remain,
Why drown it in the bowl.

NOW WE ARE MET.

CATCH.


Allegro.
1
2
3
Now we are met, let mirth abound,
And let the catch, and let the catch,
And glee go round, and glee go
now we are met, let mirth abound.
And let the catch and glee go round.
round, let the catch and glee go round.

WHEN BIBO WENT DOWN.

(*Tune, see 84th page.*)

WHEN Bibo went down to the regions below,
Where Lethe and Styx round eternity flow;
He wak'd in the boat, and he would be row'd back,
For his soul it was thirsty, and wanted some sack;
But Charon replied, you were drunk when you died,
And ne'er felt the pains that to death are ally'd:
Take me back, replied Bibo, I mind not the pain,
And if I was drunk let me die once again.

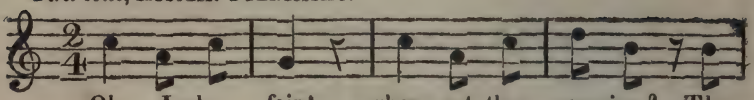
Forget, replied Charon, those regions of strife,
Drink of Lethe divine, 'tis the fountain of life,
Where the soul is new born, and all past is a dream,
E'n the gods themselves sip of the care-drowning stream:
The gods! replied Bibo—Drink water who will,
The maxim of mortals I'll ever fulfil:
So prate not to me of your Lethe divine,
Our Lethe on earth is a bumper of wine.

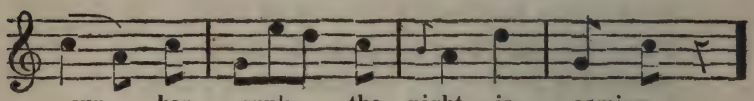
At length grim old Cerberus gave a loud roar,
When the crazy old bark struck the Stygian shore;
Then Bibo got up, and he stagger'd to land,
And jostled the ghost's as they stood on the strand.
Says Charon, I tell you, 'tis vain to rebel,
For you'r banish'd from earth, and are now in hell;
That's a truth, reply'd Bibo, I know by this sign,
For 'tis hell upon earth to be wanting of wine.

OH, LADY FAIR!

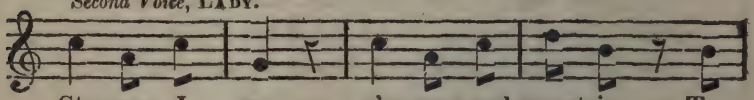
GLEE.

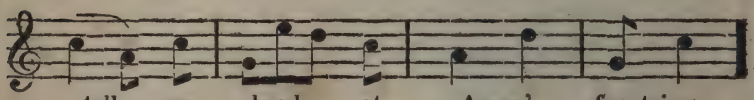
First voice, HOSTESS. PIANISSIMO.



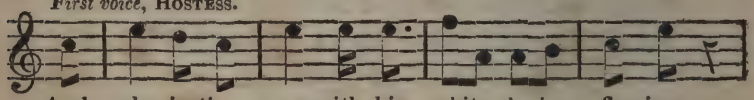


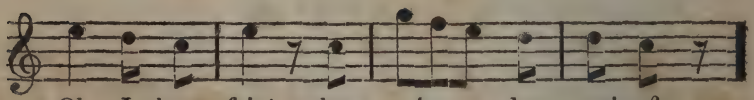
Second Voice, LADY.



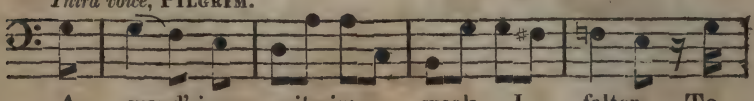


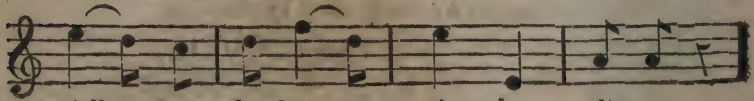
First voice, HOSTESS.



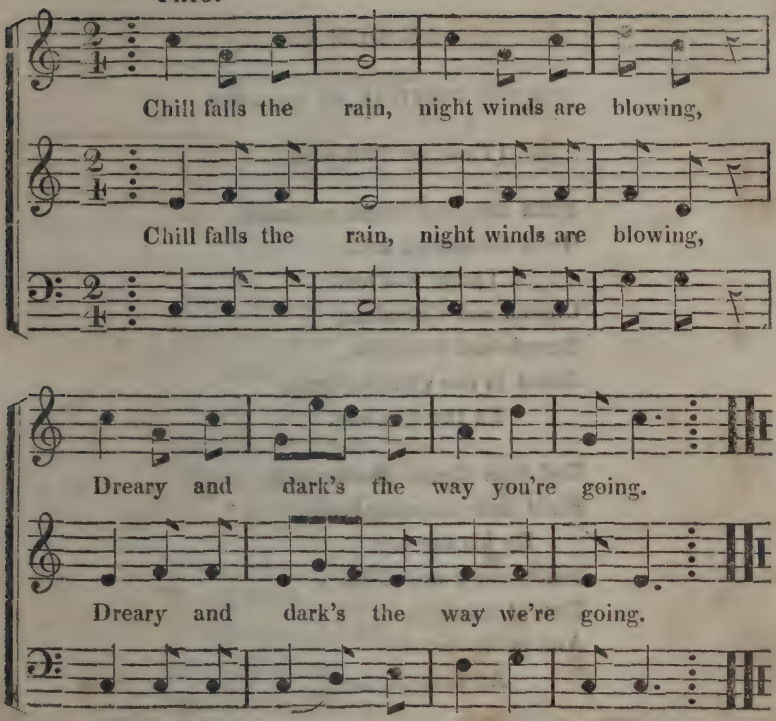


Third voice, PILGRIM.





TRIO.


Chill falls the rain, night winds are blowing,
Chill falls the rain, night winds are blowing,
Dreary and dark's the way you're going.
Dreary and dark's the way we're going.

SECOND VERSE.

HOSTESS.

Fair Lady stay till morning blushes,
I'll strew for thee a bed of rushes.

LADY.

Oh! Stranger, when my beads I'm counting,
I'll bless thy name at Agnes' fountain.

HOSTESS.

Thou Pilgrim, turn and rest thy sorrow,
Thou'lt go to Agnes' shrine to-morrow.

PILGRIM.

Good Stranger, when my beads I'm telling,
My Saint shall bless thy leafy dwelling.

TRIO.

Strew then, oh! strew our bed of rushes,
Here we will rest till morning blushes.

AN ODE

FOR THE FESTIVAL OF ST. JOHN.

(*Tune, see 13th page.*)

E'ER this vast world was made,
Or its foundation laid
A Lodge was held:
Cherub and Cherubim,
Seraph and Seraphim,
Join'd in one glorious hymn
To three in one.

God their Grand Master was,
Fix'd their unerring laws;
By his decree:
Faith, Hope and Charity,
Modest humility,
And noble secrecy,
All laws divine.

Then to geometrize,
Built yon grand arch the skies;
And hung this ball:
Far as creation hence,
Through the dark void immense
Did light and joys dispense
While Angels sung.

Thus was this fabrick rais'd,
While hosts angelick gaz'd,
In God's Grand Lodge:
While all the spheres sublime,
In one harmonious chime;
Hail'd the grand birth of time,
Masonry's date.

God then their Master Grand,
To Angels gave command;
Assume your wings:
To bless the world around,
Bear these glad tidings down;
Let Masonry resound,
Throughout the globe.

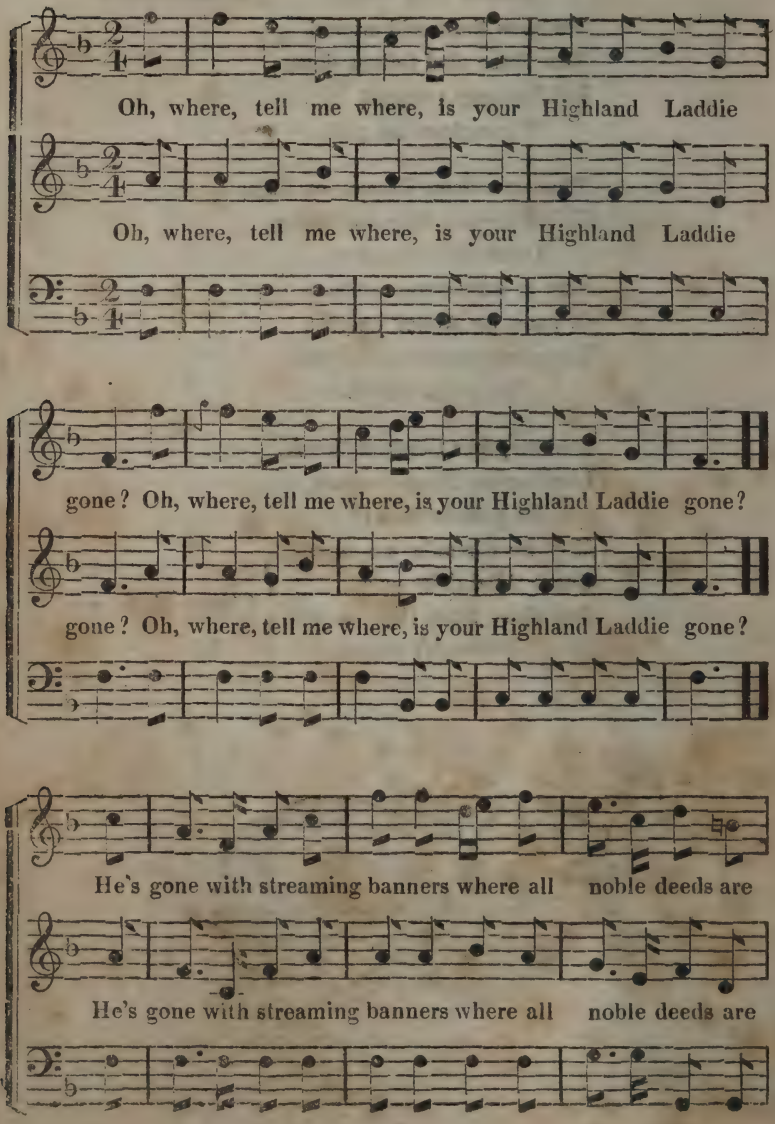
Thus pure from Heaven on high,
Ev'n from yon blue arch'd sky,
Came down our art:
Pure as our aprons white,
Or snow on Andes' height;
Then, with supreme delight
Its truths unfold.

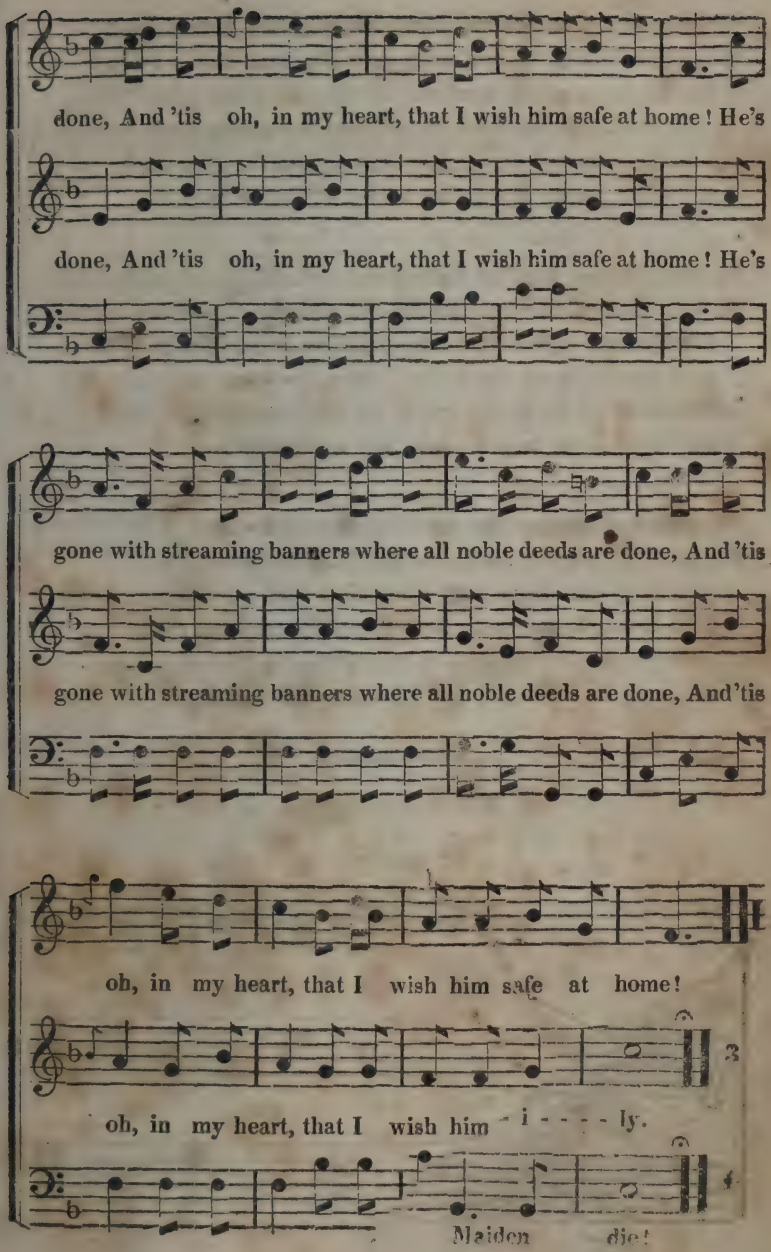
And may our constant theme,
Lauding our King supreme,
Be grateful love:
May we whene'er we meet,
Chant Allelujahs sweet,
And three times three repeat,
Jehovah's praise.
} *Chorus, three times.*

BLUE BELL OF SCOTLAND.

GLEE.

AFFETTUOSO.


Oh, where, tell me where, is your Highland Laddie
Oh, where, tell me where, is your Highland Laddie
gone? Oh, where, tell me where, is your Highland Laddie gone?
gone? Oh, where, tell me where, is your Highland Laddie gone?
He's gone with streaming banners where all noble deeds are
He's gone with streaming banners where all noble deeds are


done, And 'tis oh, in my heart, that I wish him safe at home! He's
done, And 'tis oh, in my heart, that I wish him safe at home! He's
gone with streaming banners where all noble deeds are done, And 'tis
gone with streaming banners where all noble deeds are done, And 'tis
oh, in my heart, that I wish him safe at home!
oh, in my heart, that I wish him - i - - - - ly.
Maiden die!

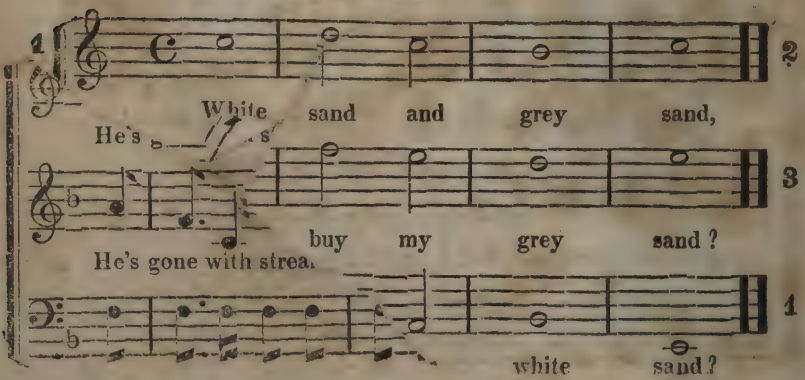
Oh, where, tell me where, does your Highland laddie dwell?
Oh, where, tell me where, does your Highland laddie dwell?
He dwells in merry Scotland, at the sign of the Blue Bell,
And 'tis oh, in my heart, that I love my laddie well!
He dwells in merry Scotland, at the sign of the Blue Bell,
And 'tis oh, in my heart, that I love my laddie well!

In what clothes, in what clothes, was your Highland laddie clad?
In what clothes, in what clothes, was your Highland laddie clad?
His bonnet's of the Saxon green, his waistcoat's of the plaid,
And 'tis oh, in my heart, that I love my bonny lad!
His bonnet's of the Saxon green, his waistcoat's of the plaid,
And 'tis oh, in my heart, that I love my bonny lad!

Suppose, and suppose that your Highland lad should die?
Suppose, and suppose that your Highland lad should die?
The Bagpipes should play o'er him, I'd set me down and cry,
And 'tis oh, in my heart, that I hope he may not die!
The Bagpipes should play o'er him, I'd set me down and cry,
And 'tis oh, in my heart, that I hope he may not die!

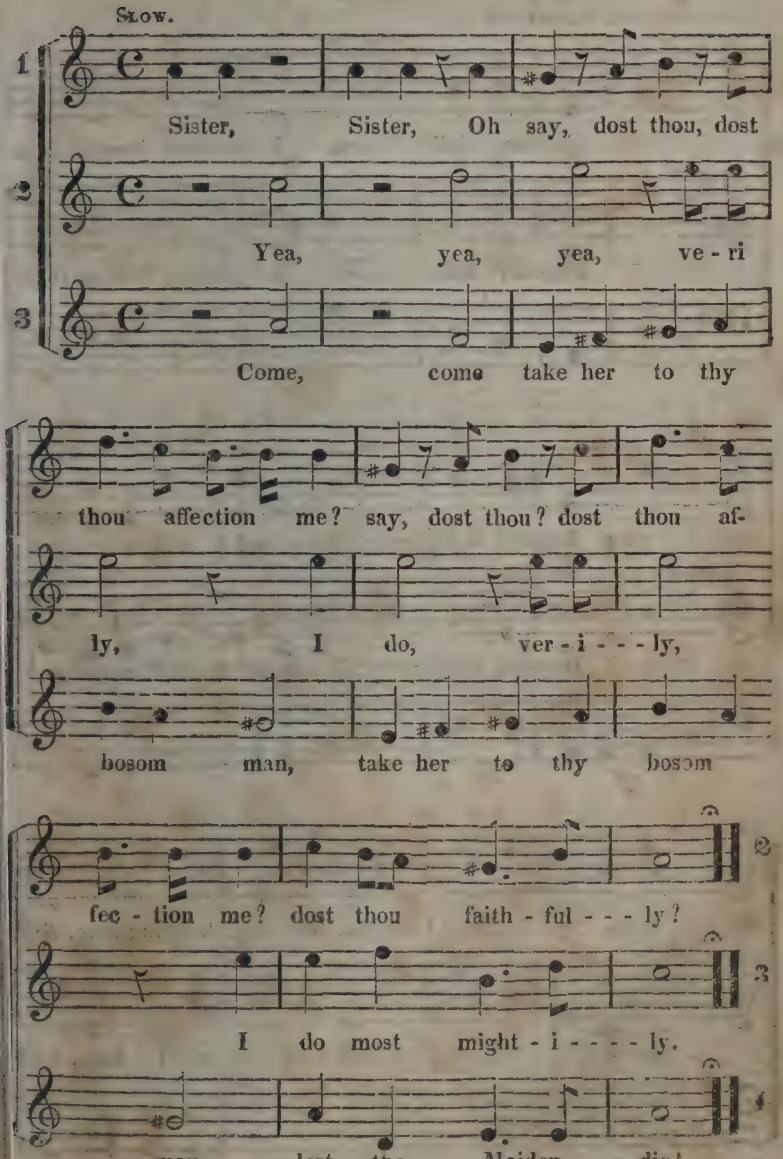
WHITE SAND.

CATCH.



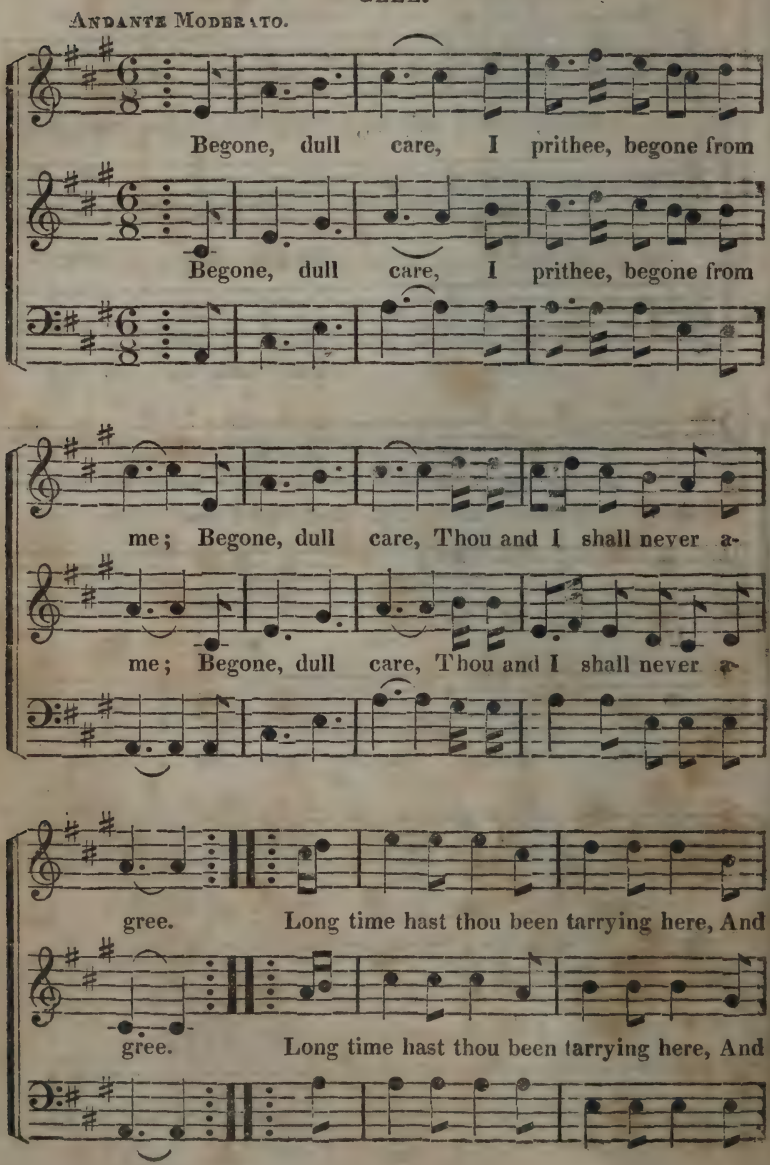
THE QUAKER'S WEDDING.

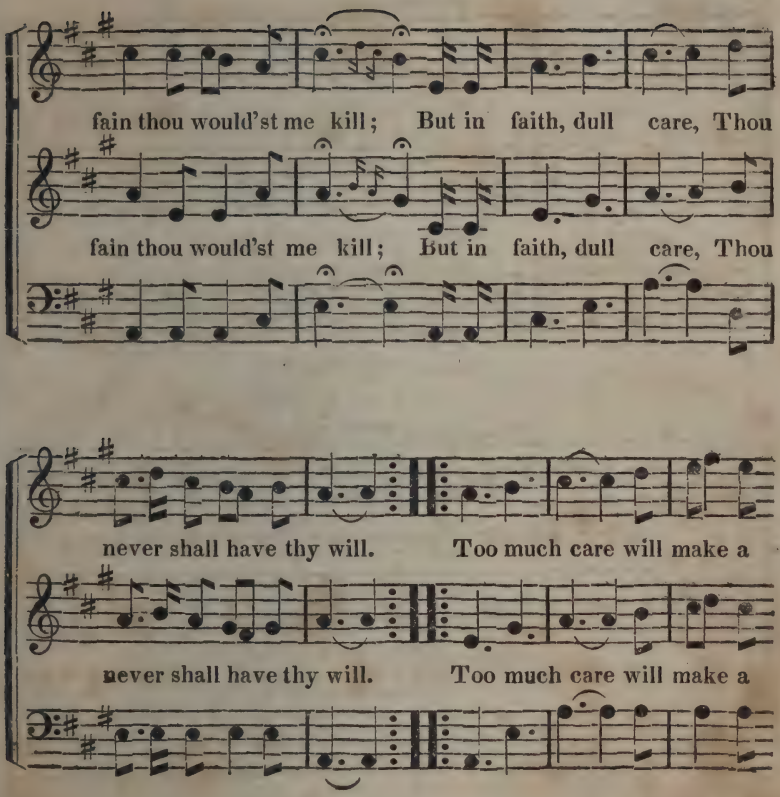
CATCH.

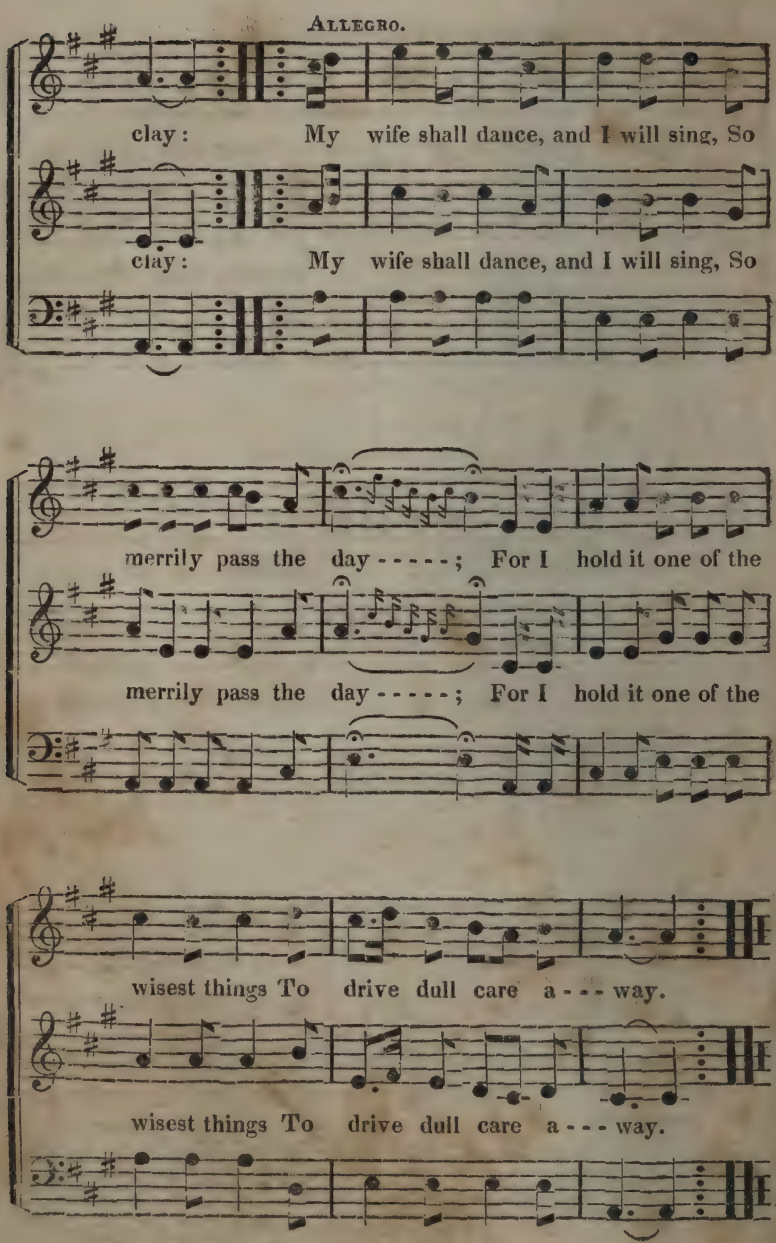

Slow.
1
2
3
Sister, Sister, Oh say, dost thou, dost
Yea, yea, yea, ve - ri
Come, come take her to thy
thou affection me? say, dost thou? dost thou af-
ly, I do, ver - i - - - ly,
bosom man, take her to thy bosom
fec - tion me? dost thou faith - ful - - - ly?
I do most might - i - - - - ly.
man. lest the Maiden die!

BEGONE, DULL CARE.

GLEE.


Andante Moderato.
Begone, dull care, I prithee, begone from
Begone, dull care, I prithee, begone from
me; Begone, dull care, Thou and I shall never a-
me; Begone, dull care, Thou and I shall never a-
gree. Long time hast thou been tarrying here, And
gree. Long time hast thou been tarrying here, And


fain thou would'st me kill; But in faith, dull care, Thou
fain thou would'st me kill; But in faith, dull care, Thou
never shall have thy will. Too much care will make a
never shall have thy will. Too much care will make a
young man grey; And too much care will turn an old man to
young man grey; And too much care will turn an old man to


Allegro.
clay: My wife shall dance, and I will sing, So
clay: My wife shall dance, and I will sing, So
merrily pass the day - - - - -; For I hold it one of the
merrily pass the day - - - - -; For I hold it one of the
wisest things To drive dull care a - - - way.
wisest things To drive dull care a - - - way.

FELLOW CRAFT'S SONG.

(*Tune, see 28th page.*)

COME, are you prepar'd,
Your scaffolds well rear'd?
Bring mortar, and temper it purely;
'Tis all safe, I hope,
Well brac'd with each rope,
Your ledgers and putlocks securely.

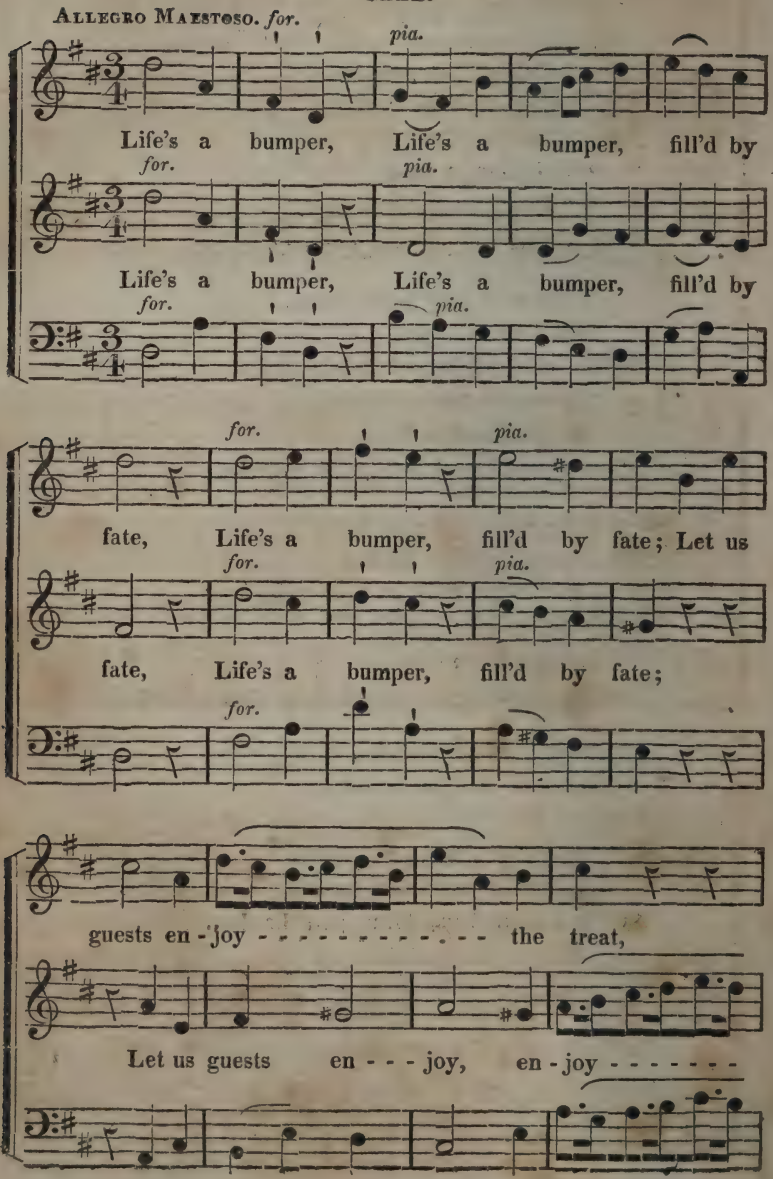
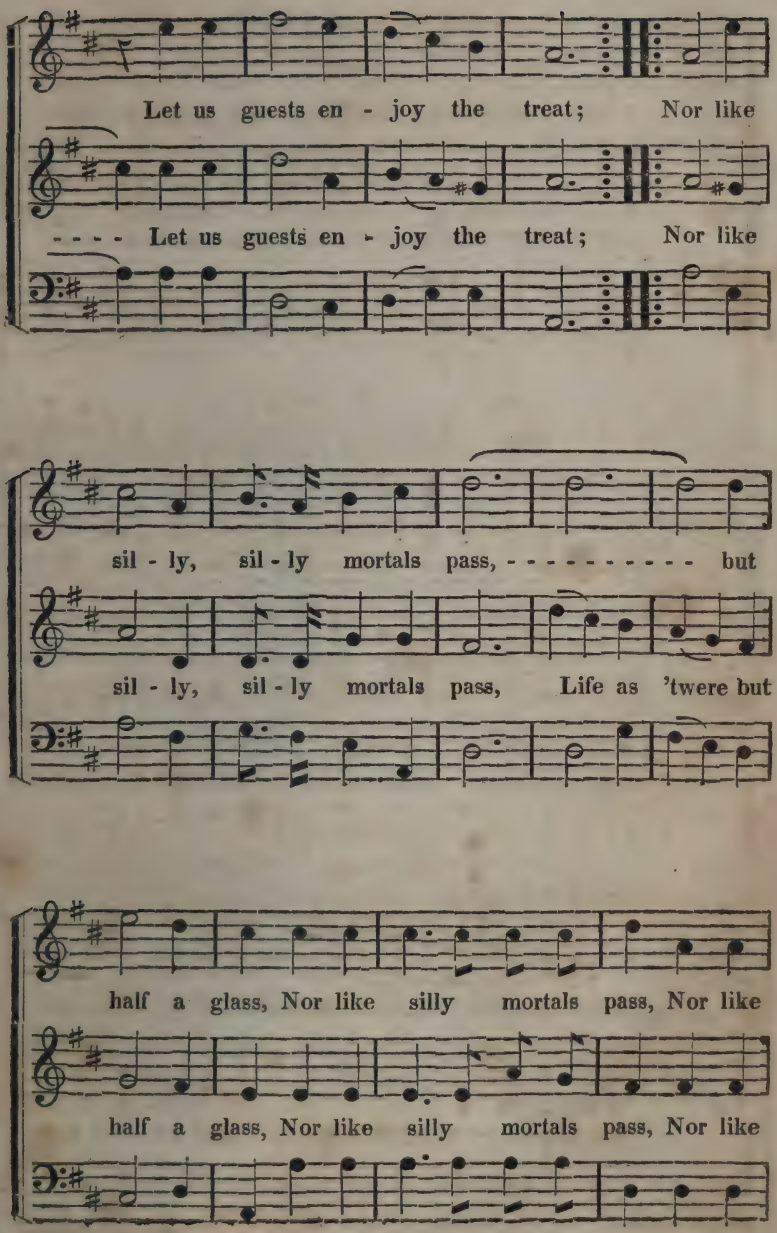
Then next your bricks bring,
It is time to begin,
For the sun with its rays is adorning;
The day 's fair and clear,
No rain you need fear,
'Tis a charming and lovely fine morning.

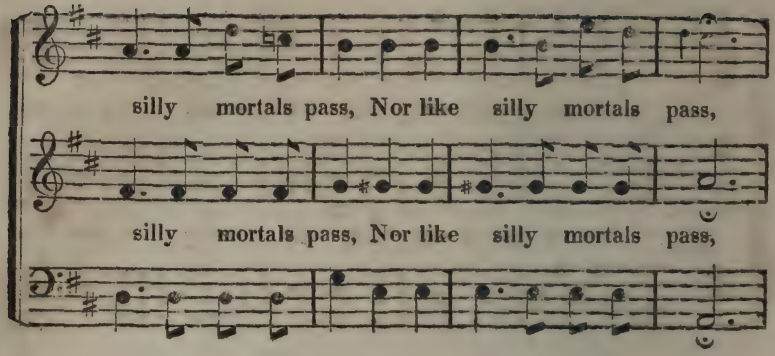
Pray where are your tools,
Your plumb line and rules?
Each man to his work let him stand, boys;
Work solid and sure,
Upright and secure;
And your building, be sure, will be strong, boys.

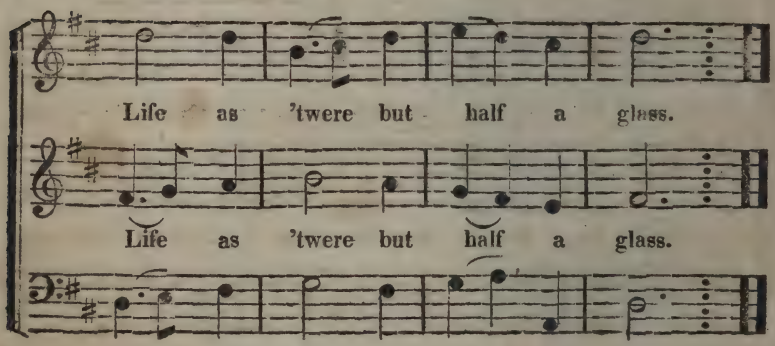
Pray make no mistake,
But true your joints brake,
And take care that you follow your leaders;
Work, rake, beck, and tueth,
And make your work smooth,
And be sure that you fill up your headers.

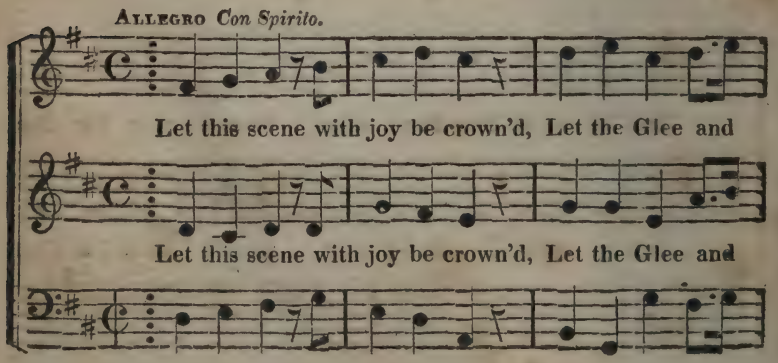
LIFE'S A BUMPER.

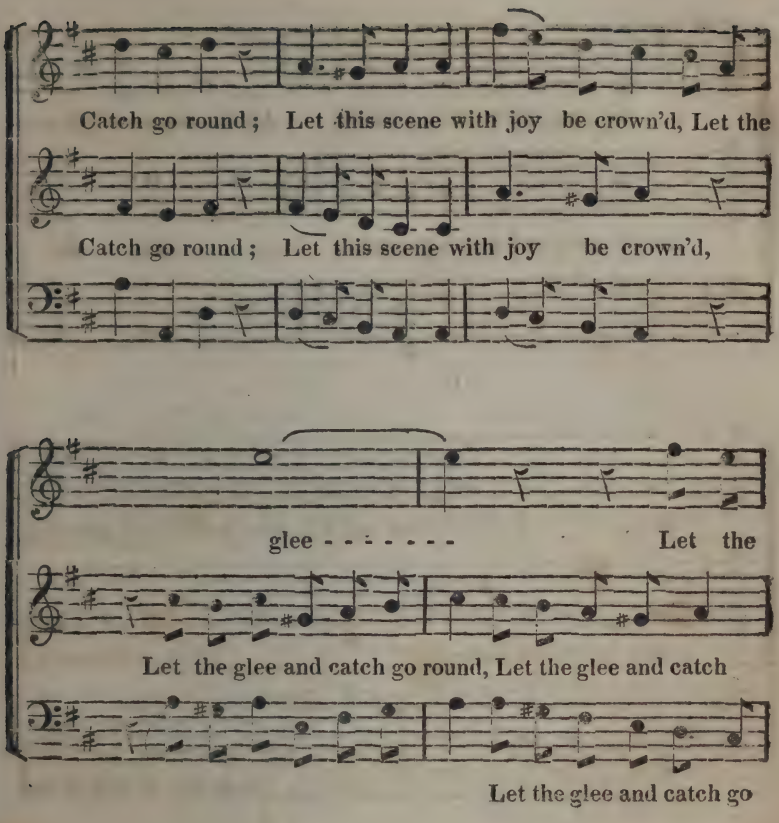
GLEE.

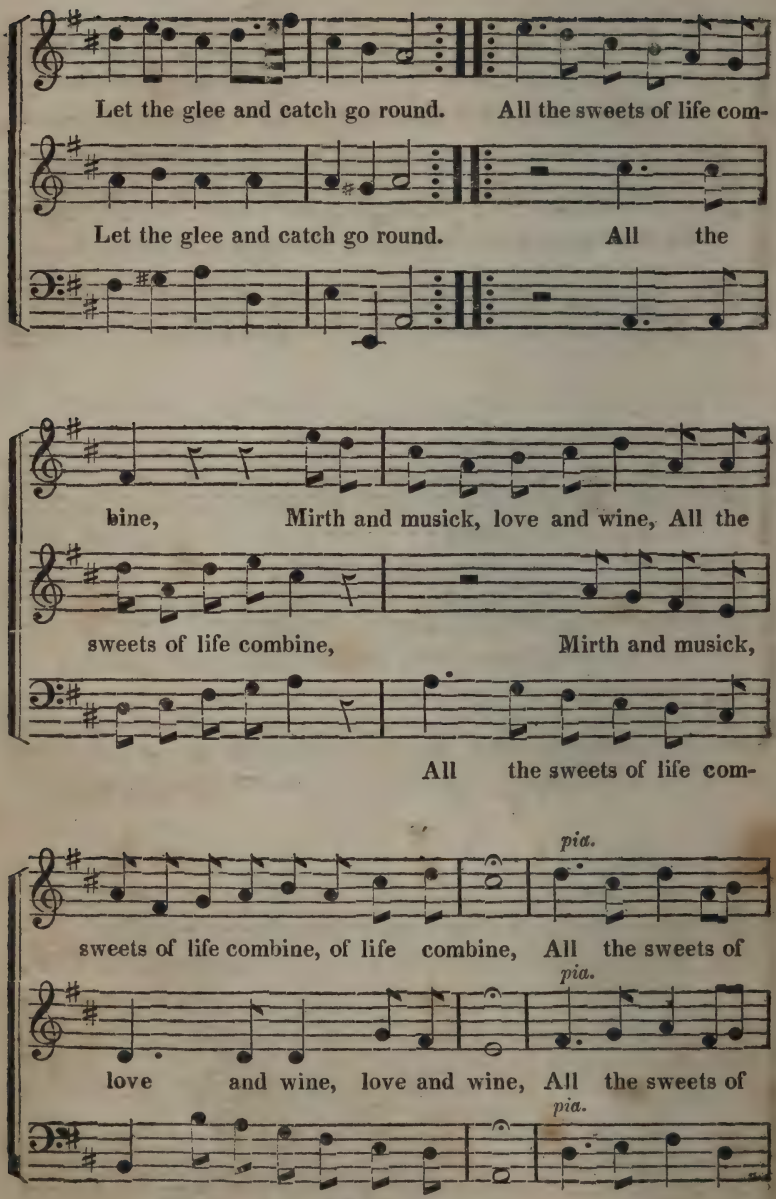

Allegro Maestoso.
for.
pia.
Life's a bumper, Life's a bumper, fill'd by
Life's a bumper, Life's a bumper, fill'd by
fate, Life's a bumper, fill'd by fate; Let us
fate, Life's a bumper, fill'd by fate;
guests en - joy - - - - - - - - - - - the treat,
Let us guests en - - - joy, en - joy - - - - - -

Let us guests en - joy the treat; Nor like
Let us guests en - joy the treat; Nor like
sil - ly, sil - ly mortals pass, but
sil - ly, sil - ly mortals pass, Life as 'twere but
half a glass, Nor like silly mortals pass, Nor like
half a glass, Nor like silly mortals pass, Nor like

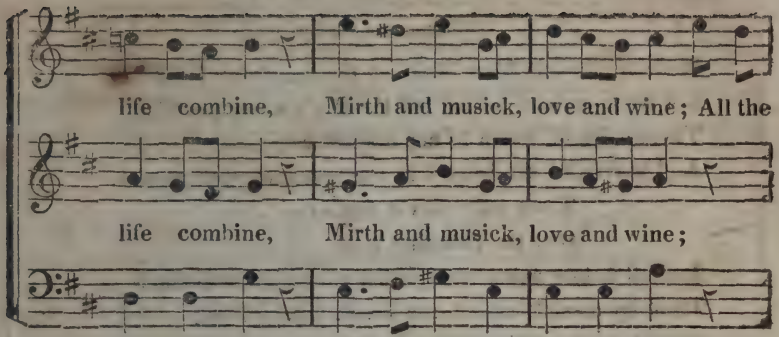

silly mortals pass, Nor like silly mortals pass,
silly mortals pass, Nor like silly mortals pass,

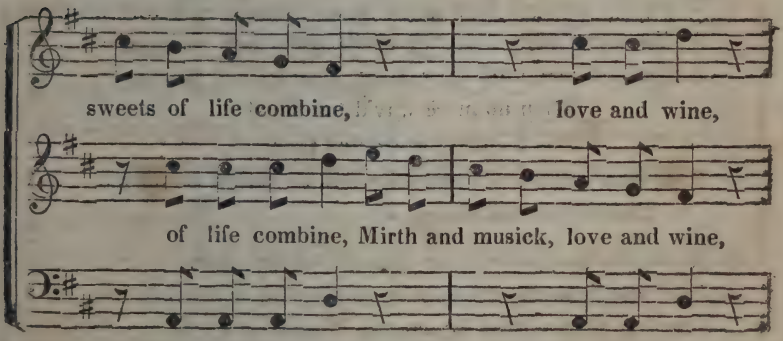

Life as 'twere but half a glass.
Life as 'twere but half a glass.

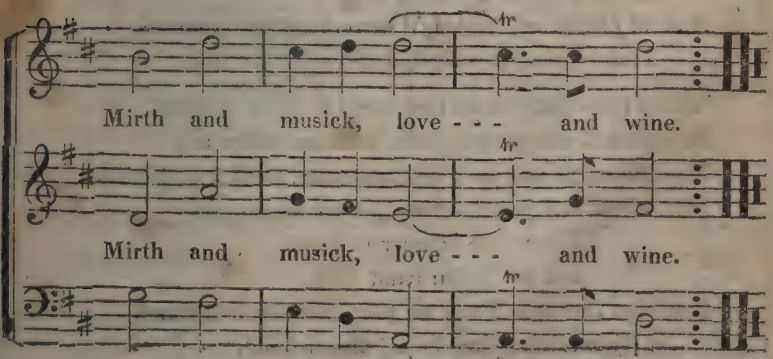

Allegro Con Spirito.
Let this scene with joy be crown'd, Let the Glee and
Let this scene with joy be crown'd, Let the Glee and


Catch go round; Let this scene with joy be crown'd, Let the
Catch go round; Let this scene with joy be crown'd,
glee - - - - - - - Let the
Let the glee and catch go round, Let the glee and catch
Let the glee and catch go
glee and catch go round, the glee and catch, and catch go round,
and catch go round, go round, and catch, and catch, go round,
round - - - - - - -


Let the glee and catch go round. All the sweets of life com-
Let the glee and catch go round. All the
bine, Mirth and musick, love and wine, All the
sweets of life combine, Mirth and musick,
All the sweets of life com-
pia.
sweets of life combine, of life combine, All the sweets of
pia.
love and wine, love and wine, All the sweets of
pia.
bine, Mirth and musick, love and wine,


life combine, Mirth and musick, love and wine; All the
life combine, Mirth and musick, love and wine;


sweets of life combine, love and wine,
of life combine, Mirth and musick, love and wine,
of life combine, love and wine,


Mirth and musick, love - - - and wine.
Mirth and musick, love - - - and wine.

ANACREONTICK SONG.

(*Tune, see 84th page.*)

WHEN Musick, blest Maid, at the mandate of Heaven,
For these regions below, left the sky's starry portal;
The empire of Earth to her sceptre was given,
And unrivall'd she reign'd in the breast of each mortal:
Then wide wav'd her wand
O'er the listening land,
And all nature acknowledg'd her sovereign command,
That, by musick united, the whole human kind,
Should rivet by friendship what harmony join'd.

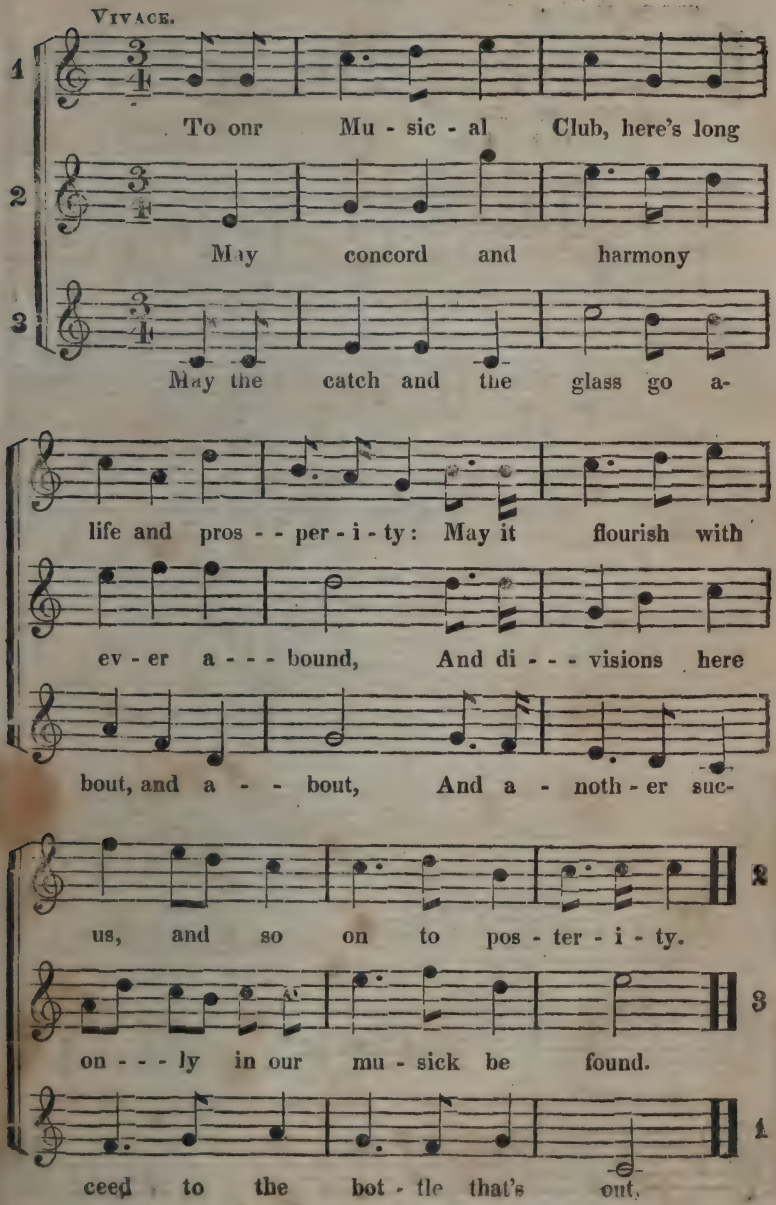
But not long had she gladden'd this globe with her charms,
When her trumpet Mars snatch'd and then swell'd with his breath,
At the war-stirring blast the whole world flew to arms,
And musick fled swift from Rage, Discord and Death;
Then no more wav'd her wand
O'er the blood-sprinkled land,
Nor would mortals acknowledge her sovereign command,
That by musick united, &c.

At length to appease these distractions on earth,
Jove sent from the skies his own offspring Apollo;
Bacchus, God of good liquor, and Momus of mirth,
And Musick once more condescended to follow:
Then again wav'd her wand
O'er the listening land,
And all nature acknowledg'd her sovereign command,
That by musick united, &c.

'Tis to these jolly Gods that our club owes its birth,
May their Godships propitious continue to fire us;
May the catch and the glee, may wine, musick and mirth,
Wit, whim, and good fellowship ever inspire us:
Then with bumper in hand
Let our jovial band
Proclaim, that this Toast on their records shall stand,
" By musick united be all human kind,
" And friendship shall rivet what harmony join'd."

TO OUR MUSICAL CLUB.

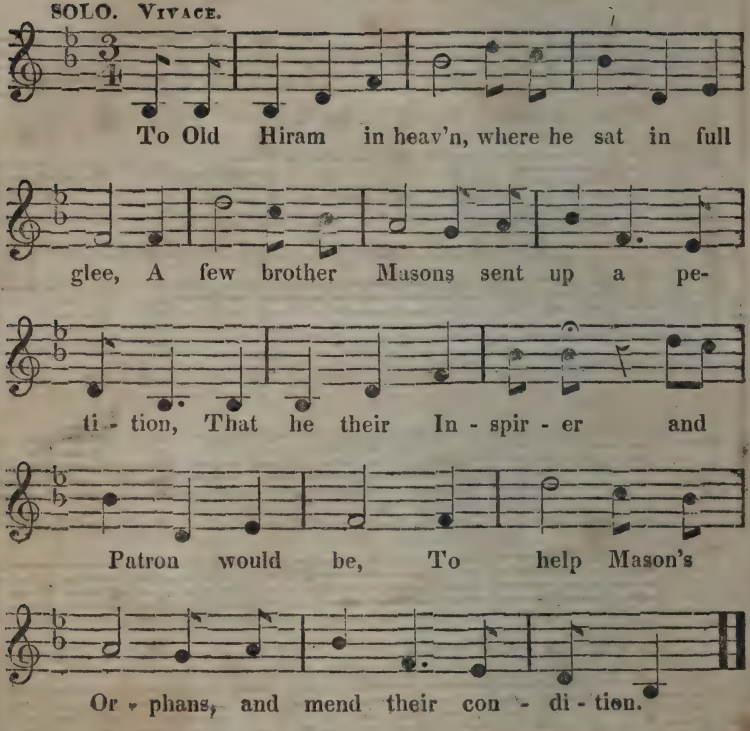
CATCH.


Vivace.
1
To our Mu - sic - al Club, here's long
2
May concord and harmony
3
May the catch and the glass go a-
life and pros - - per - i - ty: May it flourish with
ev - er a - - - bound, And di - - - visions here
bout, and a - - bout, And a - noth - er suc-
2
us, and so on to pos - ter - i - ty.
3
on - - - ly in our mu - sick be found.
1
ceed to the bot - tle that's out.

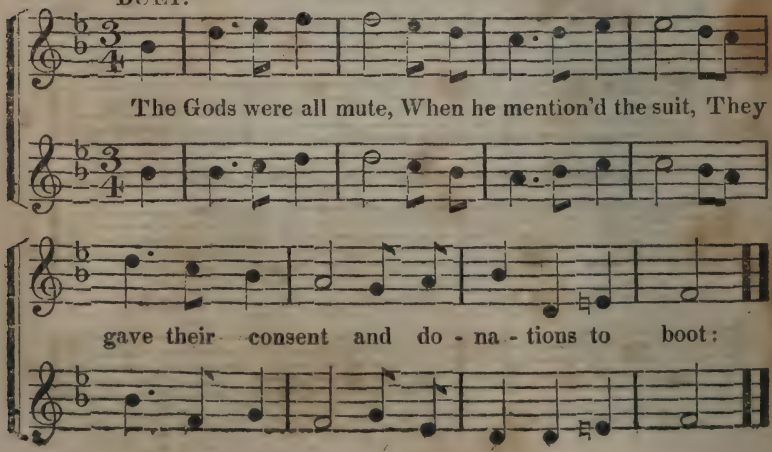
TO OLD HIRAM.

SONG.

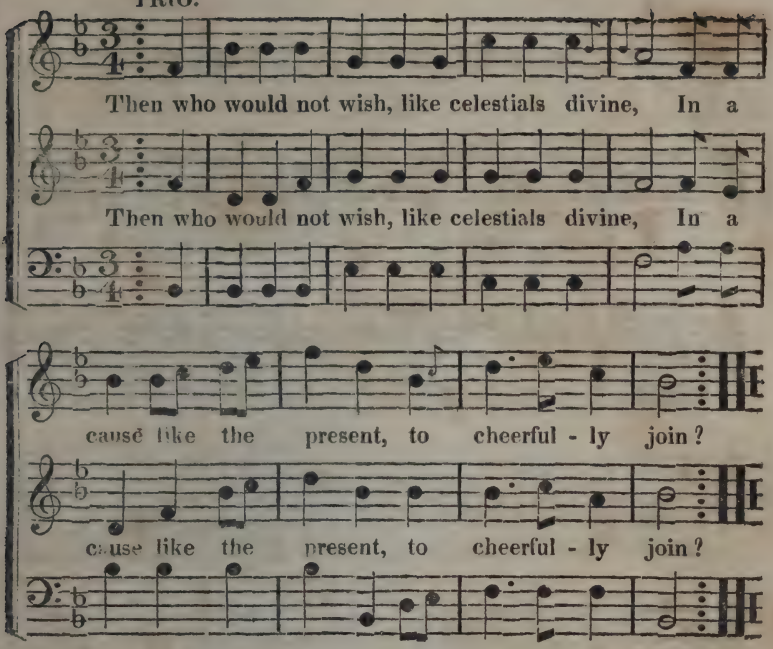
SOLO. VIVACE.


To Old Hiram in heav'n, where he sat in full
glee, A few brother Masons sent up a pe-
ti - tion, That he their In - spir - er and
Patron would be, To help Mason's
Or - phans, and mend their con - di - tion.

DUET.



TRIO.

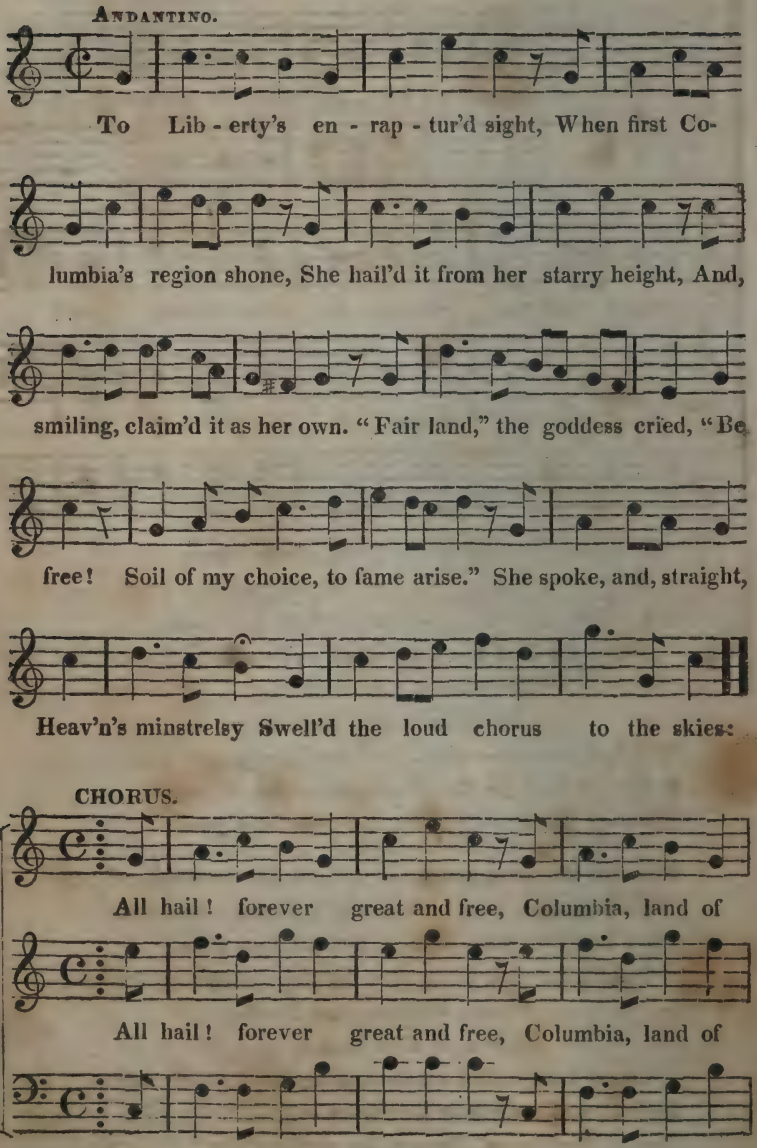

Then who would not wish, like celestials divine, In a
Then who would not wish, like celestials divine, In a
cause like the present, to cheerful - ly join?
cause like the present, to cheerful - ly join?

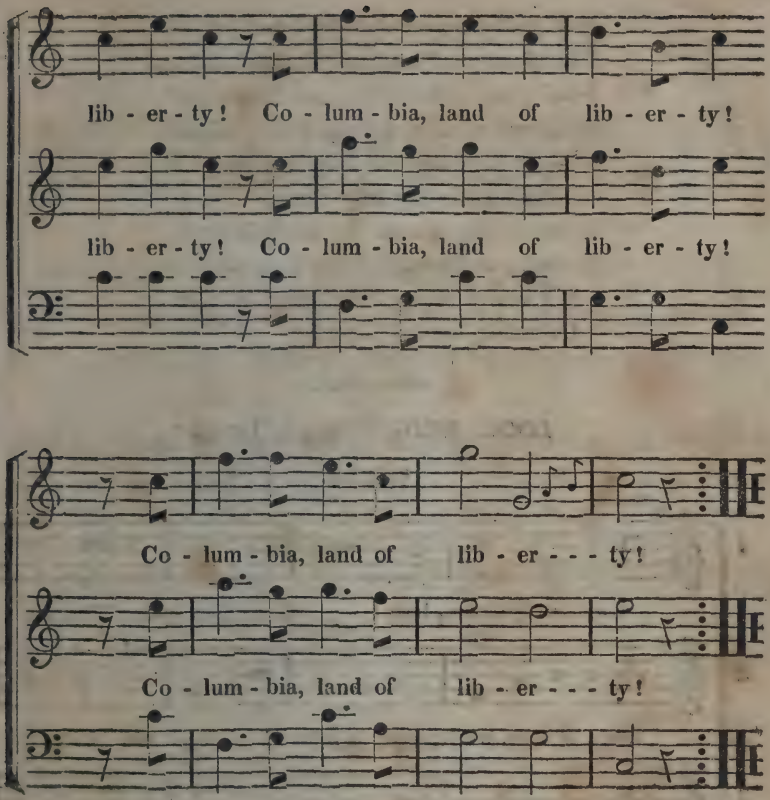
The messenger flew to our Royal Arch Dome,
Where the Masons were seated, in great expectation—
The Tyler was ready—announced he was come,
When the Lodge was resumed, ev'ry man in his station.
Our Grand Master there,
Fill'd the Royal Arch chair;
When he read—ev'ry Brother with rapture did stare;
Rejoiced! that the Gods, with donations divine,
To assist Mason's Orphans, did cheerfully join.

Straight, the news was made publick, the brotherhood ran
To announce, to all Masons, old Hiram's direction;
They bow'd to the summons, and all, to a man,
Clubb'd together their mites for the orphan's protection.
Wives, Widows, and Maids,
And men of all trades,
To our Lodge they came running to offer their aids;
And all who contribute donations to join,
For the Orphans of Masons, are surely divine!

COLUMBIA, LAND OF LIBERTY!

SONG.


ANDANTINO.
To Lib - erty's en - rap - tur'd sight, When first Co-
lumbia's region shone, She hail'd it from her starry height, And,
smiling, claim'd it as her own. "Fair land," the goddess cried, "Be
free! Soil of my choice, to fame arise." She spoke, and, straight,
Heav'n's minstrelsy Swell'd the loud chorus to the skies:
CHORUS.
All hail! forever great and free, Columbia, land of
All hail! forever great and free, Columbia, land of

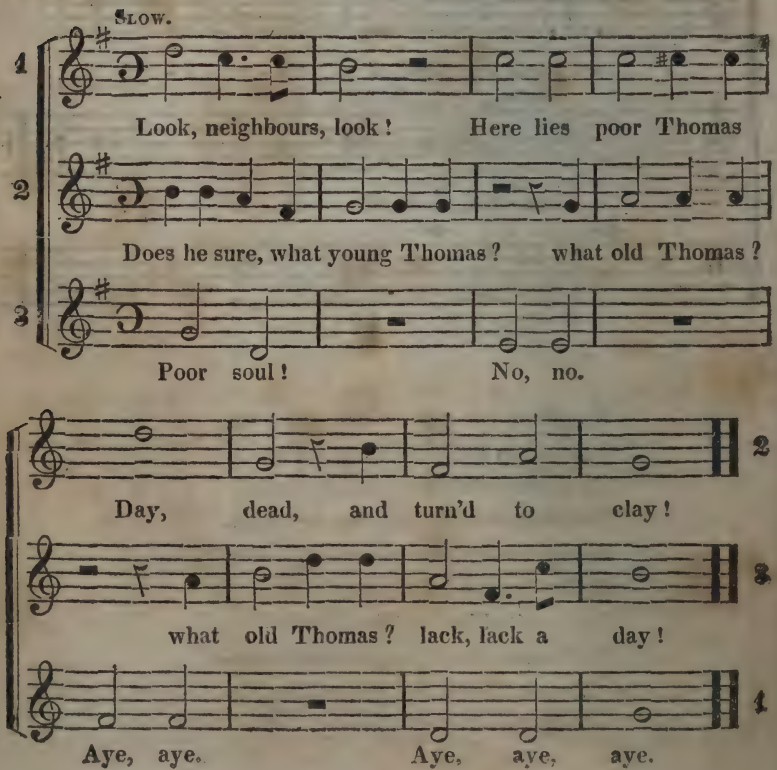


War blew her clarion loud and long,
Oppression led his legions on,
To battle rush'd the patriot throng,
And soon the glorious day was won.
Each bleeding freeman smil'd in death,
Flying he saw his country's foes,
And, wafted by his latest breath,
To heaven the cheerful pæan rose—
Content I die, for thou art free,
Columbia land of Liberty.

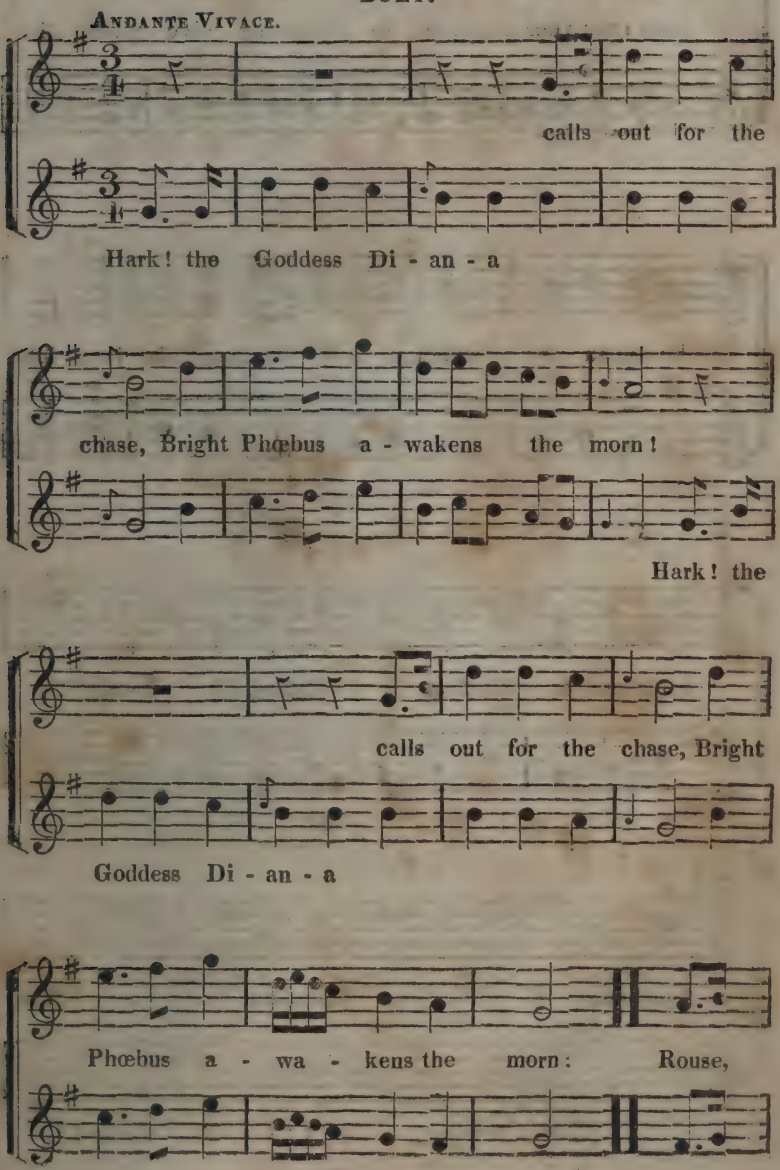
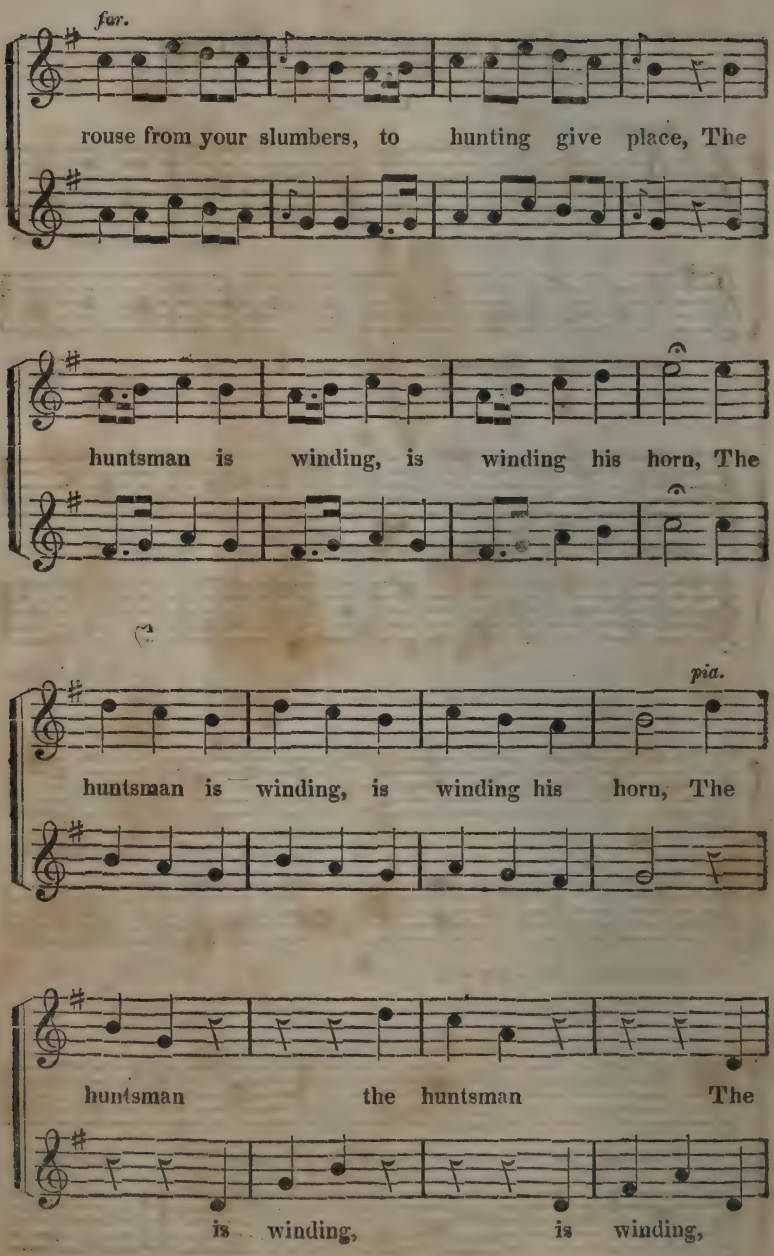
And shall we ever dim the fires,
That flame on Freedom's kindred shrines?
Shall glory's children shame their sires?
Shall cowards spring from heroes' loins?
No—by the blood our fathers shed,
O Freedom! in thy holy cause,
When streaming from the martyr'd dead,
It seal'd, and sanctified thy laws—
We swear to keep thee great and free,
Columbia, land of Liberty!

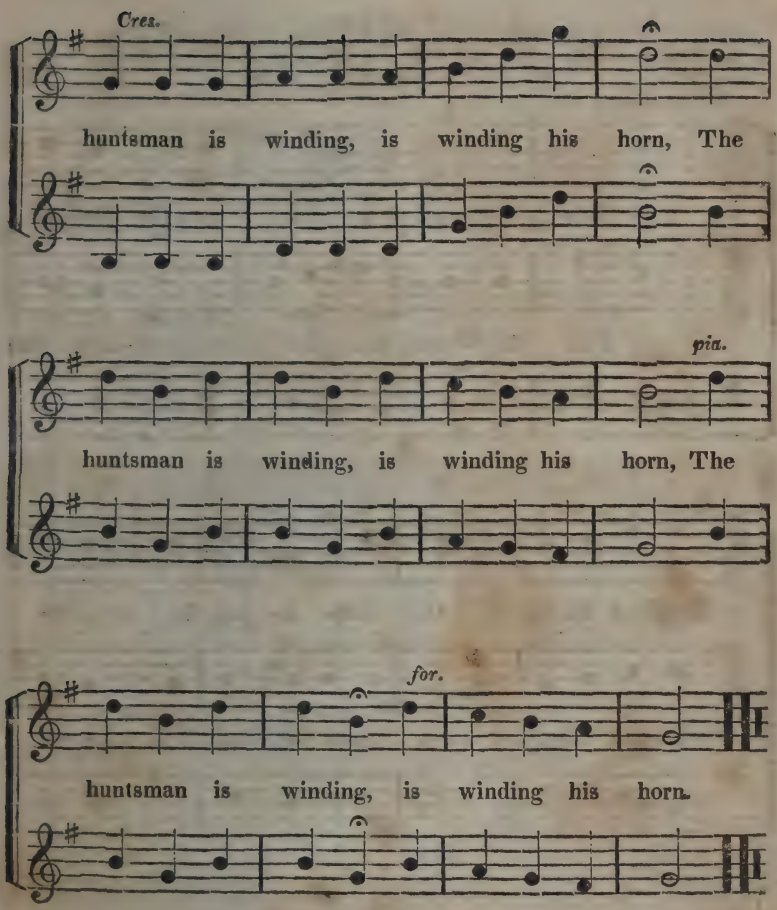
LOOK, NEIGHBOURS, LOOK!

CATCH.



HARK! THE GODDESS DIANA!

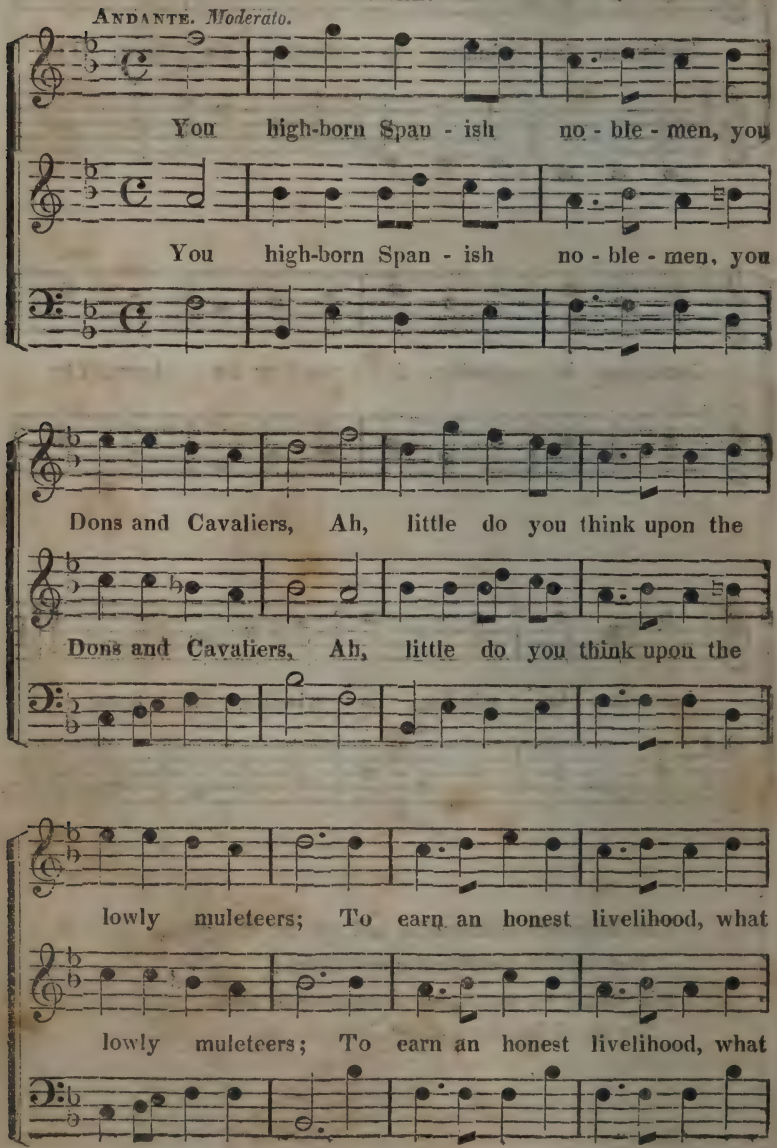
DUET.

Andante Vivace.
calls out for the
Hark! the Goddess Di - an - a
chase, Bright Phœbus a - wakens the morn!
Hark! the
calls out for the chase, Bright
Goddess Di - an - a
Phœbus a - wa - kens the morn: Rouse,

for.
rouse from your slumbers, to hunting give place, The
huntsman is winding, is winding his horn, The
pia.
huntsman is winding, is winding his horn, The
huntsman the huntsman The
is winding, is winding,

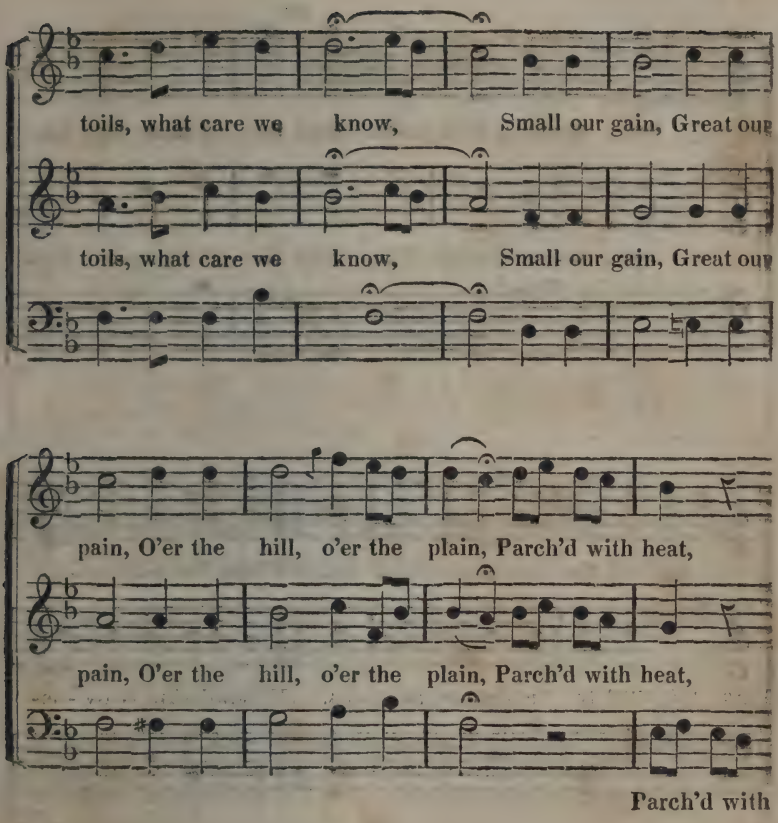

Cres.
huntsman is winding, is winding his horn, The
pia.
huntsman is winding, is winding his horn, The
for.
huntsman is winding, is winding his horn.

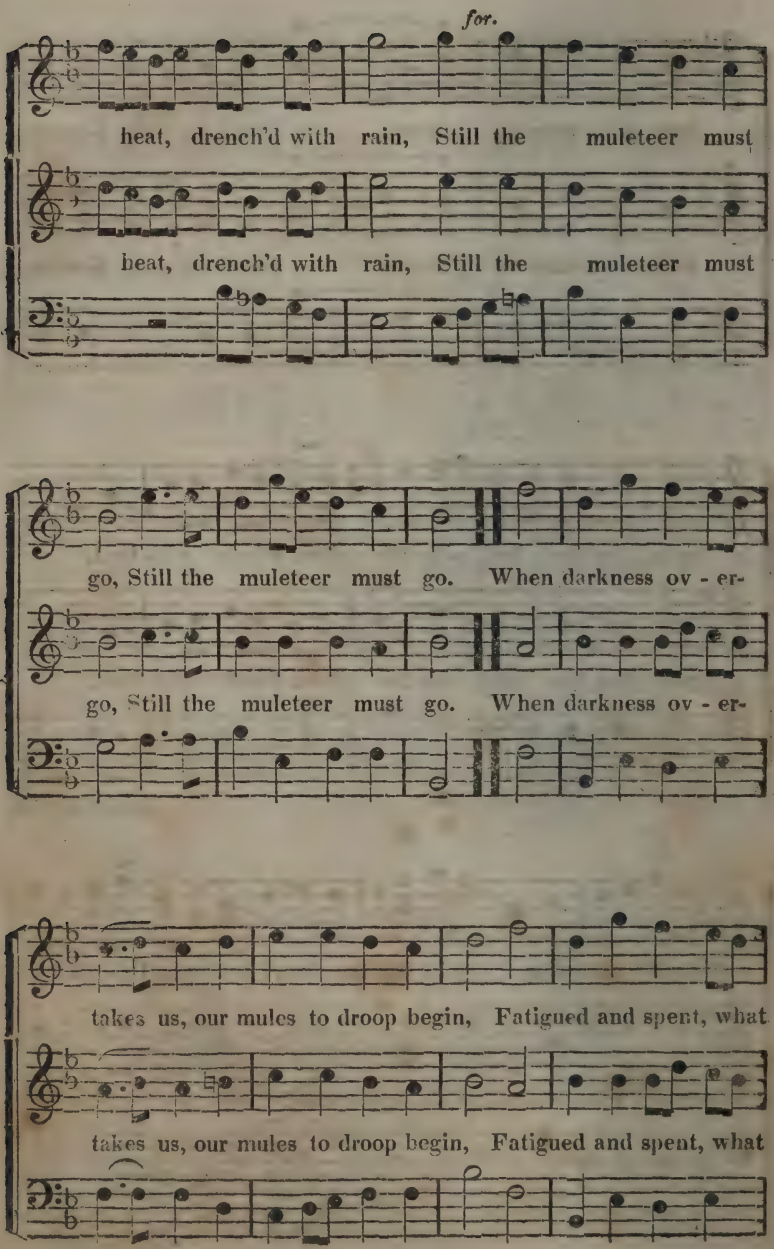
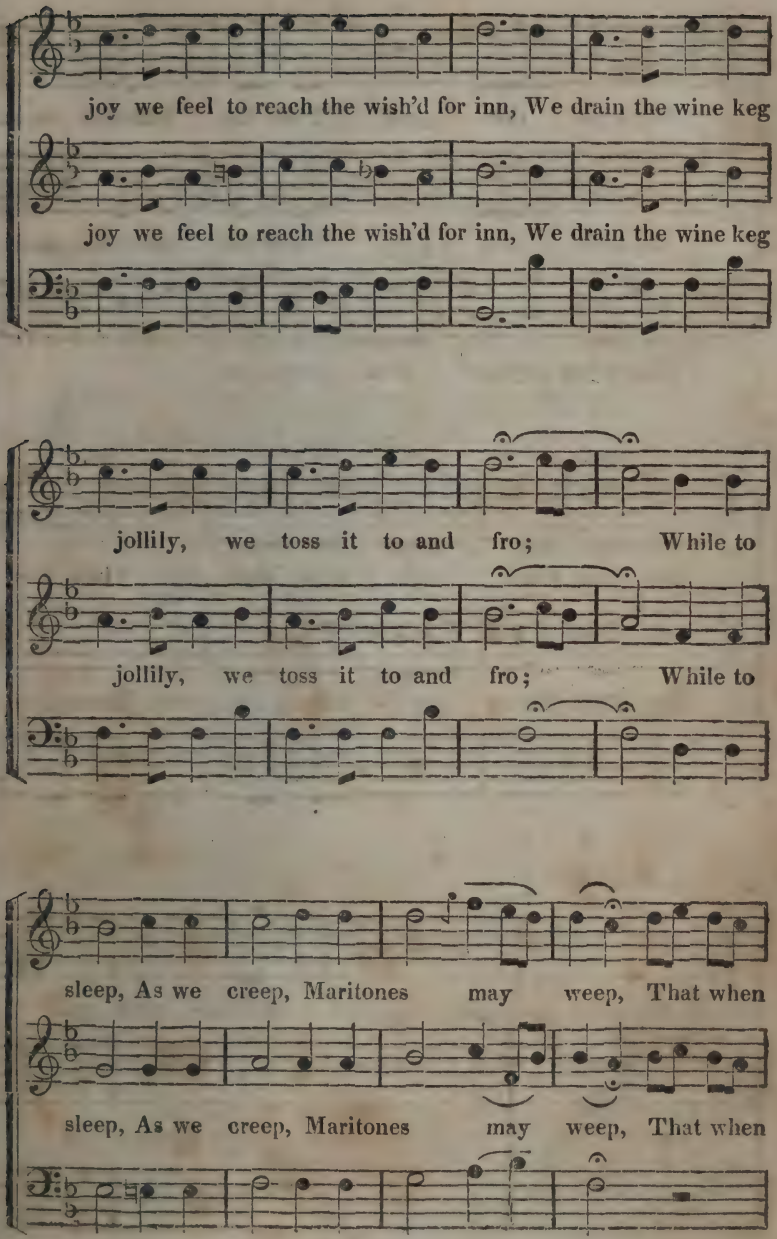
The Dogs are unkennel'd, and ripe for the game,
We start to o'ertake the swift hare;
All danger we scorn, for pleasure's our aim,
To the fields, then away, let's repair.

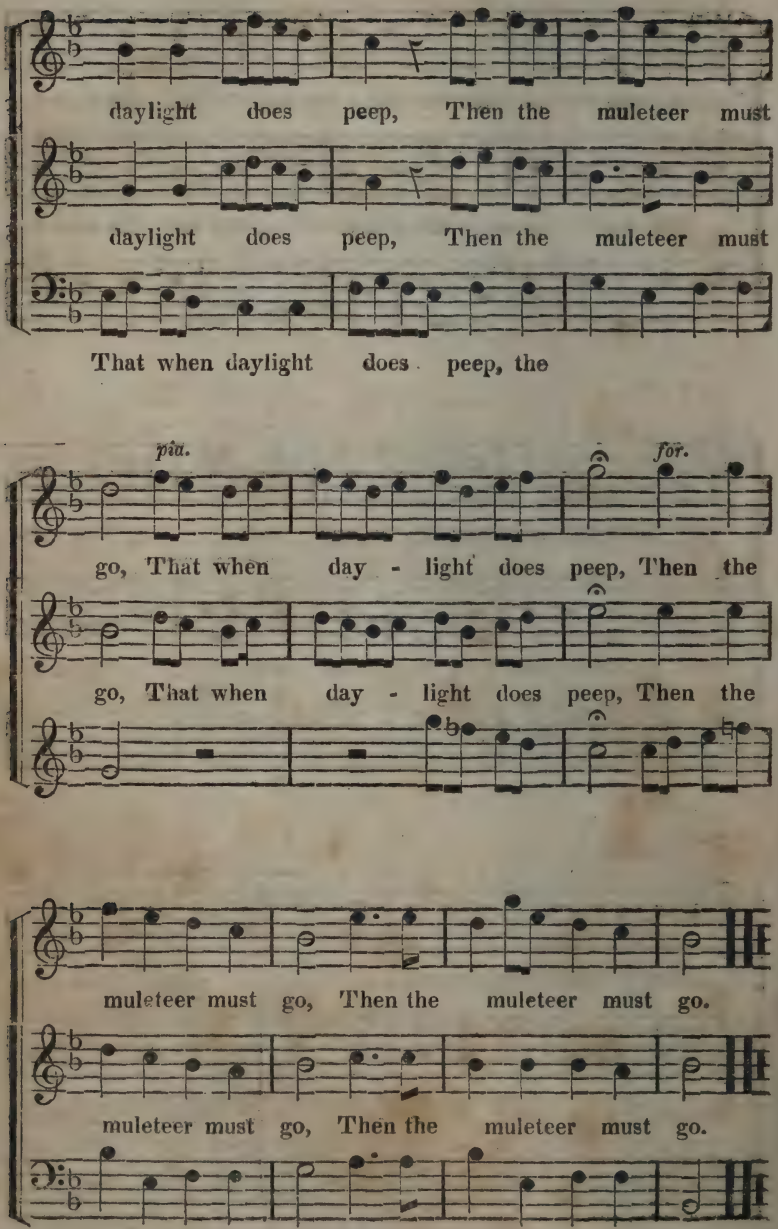
YOU HIGH-BORN SPANISH NOBLEMEN.

GLEE.


ANDANTE. Moderato.
You high-born Span - ish no - ble - men, you
You high-born Span - ish no - ble - men, you
Dons and Cavaliers, Ah, little do you think upon the
Dons and Cavaliers, Ah, little do you think upon the
lowly muleteers; To earn an honest livelihood, what
lowly muleteers; To earn an honest livelihood, what


toils, what care we know, Small our gain, Great our
toils, what care we know, Small our gain, Great our
pain, O'er the hill, o'er the plain, Parch'd with heat,
pain, O'er the hill, o'er the plain, Parch'd with heat,
Parch'd with
pia.
drench'd with rain, Still the muleteer must go, Parch'd with
drench'd with rain, Still the muleteer must go, Parch'd with
heat, drench'd with rain, the muleteer must go.

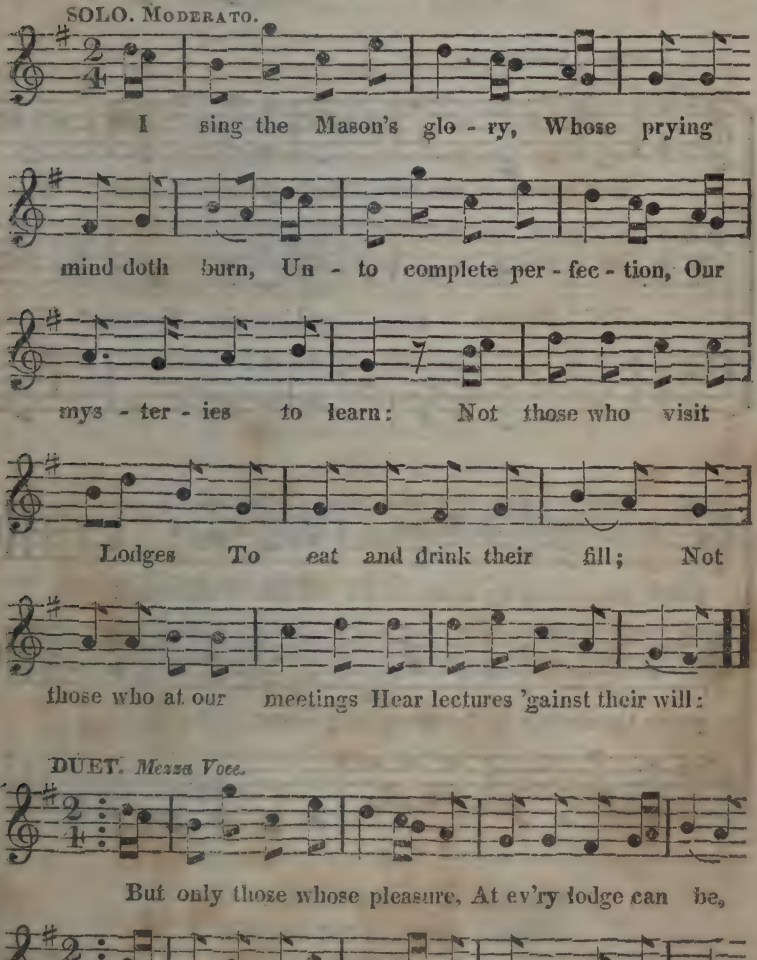

for.
heat, drench'd with rain, Still the muleteer must
heat, drench'd with rain, Still the muleteer must
go, Still the muleteer must go. When darkness ov - er-
go, Still the muleteer must go. When darkness ov - er-
takes us, our mules to droop begin, Fatigued and spent, what
takes us, our mules to droop begin, Fatigued and spent, what

joy we feel to reach the wish'd for inn, We drain the wine keg
joy we feel to reach the wish'd for inn, We drain the wine keg
jollily, we toss it to and fro; While to
jollily, we toss it to and fro; While to
sleep, As we creep, Maritones may weep, That when
sleep, As we creep, Maritones may weep, That when

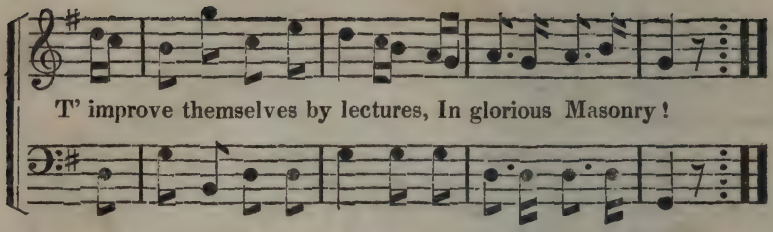

daylight does peep, Then the muleteer must
daylight does peep, Then the muleteer must
That when daylight does peep, the
piu.
for.
go, That when day - light does peep, Then the
go, That when day - light does peep, Then the
muleteer must go, Then the muleteer must go.
muleteer must go, Then the muleteer must go.

MASTER'S SONG.

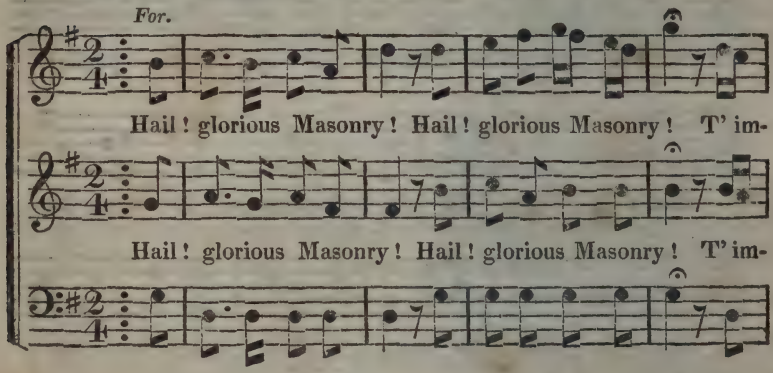
BY BROTHER T. S. WEBB.

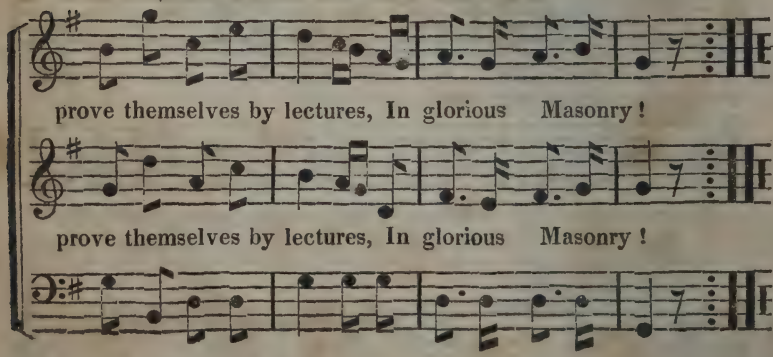
SOLO. MODERATO.


I sing the Mason's glo - ry, Whose prying
mind doth burn, Un - to complete per - fec - tion, Our
mys - ter - ies to learn: Not those who visit
Lodges To eat and drink their fill; Not
those who at our meetings Hear lectures 'gainst their will:
DUET. Mezzo Voce.
But only those whose pleasure, At ev'ry lodge can be,



TRIO. CHORUS.





The faithful, worthy brother,
Whose heart can feel for grief,
Whose bosom with compassion
Steps forth to its relief;

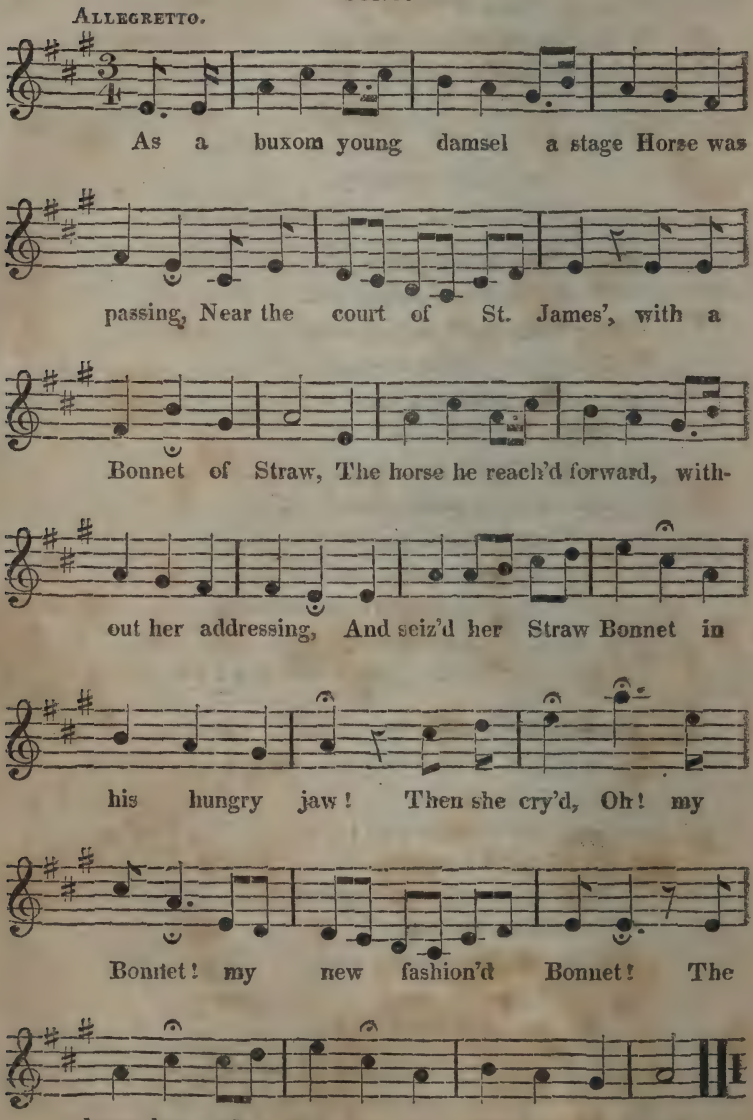
Whose soul is ever ready,
  Around him to diffuse
The principles of Masons,
  And guard them from abuse;
    These are thy sons, whose pleasure,
      At every lodge, will be,
    T' improve themselves by lectures,
      In glorious masonry.
        Hail! glorious masonry! &c.

King Solomon, our patron,
  Transmitted this command—
"The faithful and praiseworthy
  True light must understand;
And my descendants, also,
  Who're seated in the *East*,
Have not fulfill'd their duty,
  Till light has reach'd the *West*."
    Therefore, our highest pleasure,
      At every lodge, should be,
    T' improve ourselves by lectures,
      In glorious masonry.
        Hail! glorious masonry! &c.

My duty and my station,
  As Master in the chair,
Obliges me to summon
  Each brother to prepare;
That all may be enabled,
  By slow, though sure degrees,
To answer in rotation,
  With honour and with ease.
    Such are thy sons, whose pleasure
      At every lodge, will be,
    T' improve themselves by lectures,
      In glorious masonry.
        Hail! glorious masonry! &c.

THE STRAW BONNET.

SONG.


Allegretto.
As a buxom young damsel a stage Horse was
passing, Near the court of St. James', with a
Bonnet of Straw, The horse he reach'd forward, with-
out her addressing, And seiz'd her Straw Bonnet in
his hungry jaw! Then she cry'd, Oh! my
Bonnet! my new fashion'd Bonnet! The
horse has de - vour - ed my Bonnet of Straw!

The affrighted young lady stood all in a shiver,
Crying help! from the crowd, who the injury saw;
But in vain they attempted assistance to give her,
For the horse had devoured her Bonnet of Straw!
Then she cry'd, &c.

Your horse is a Frenchman, she cry'd, in a fury,
And is worse than a guillotine to my Bonnet of Straw;
He ought to be hang'd without judge or jury,
And afterwards try'd, for in France that's the law.
Then she cry'd, &c.

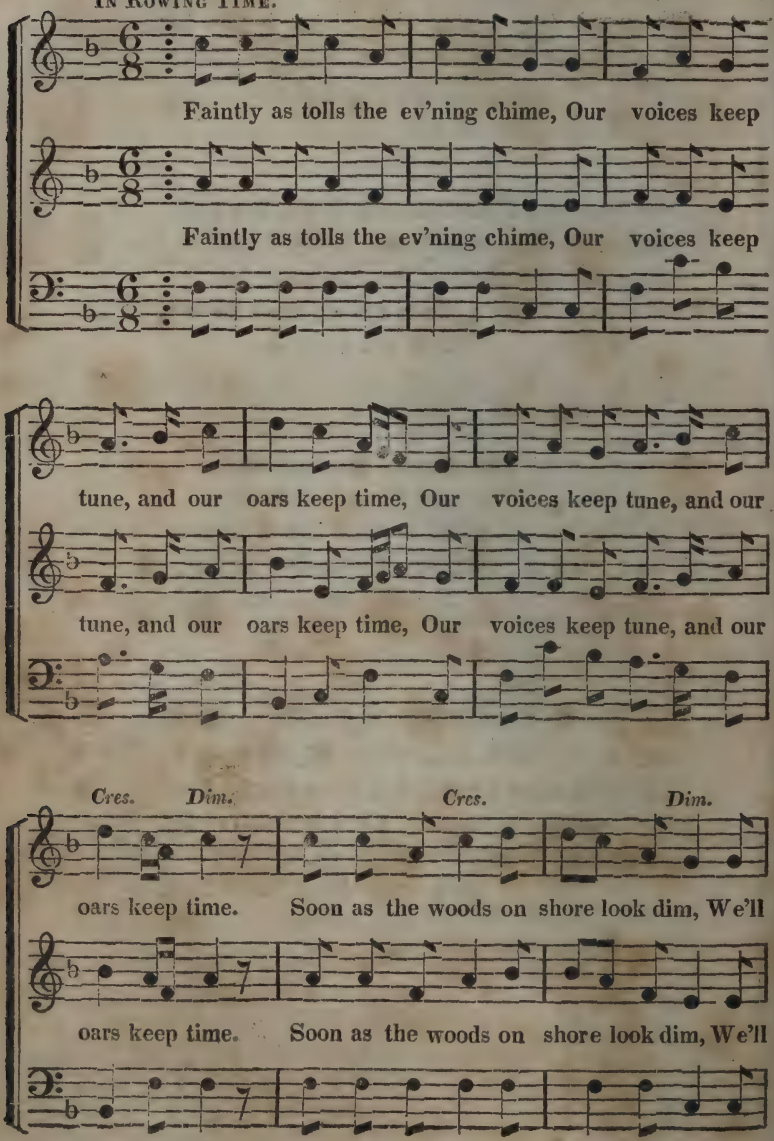
None pitied the lady, because she had money
To purchase another new Bonnet of Straw;
The horse, he had robb'd her fine hair of its powder,
Which was plain to be seen by the dust on his jaw.
Then she cry'd, &c.

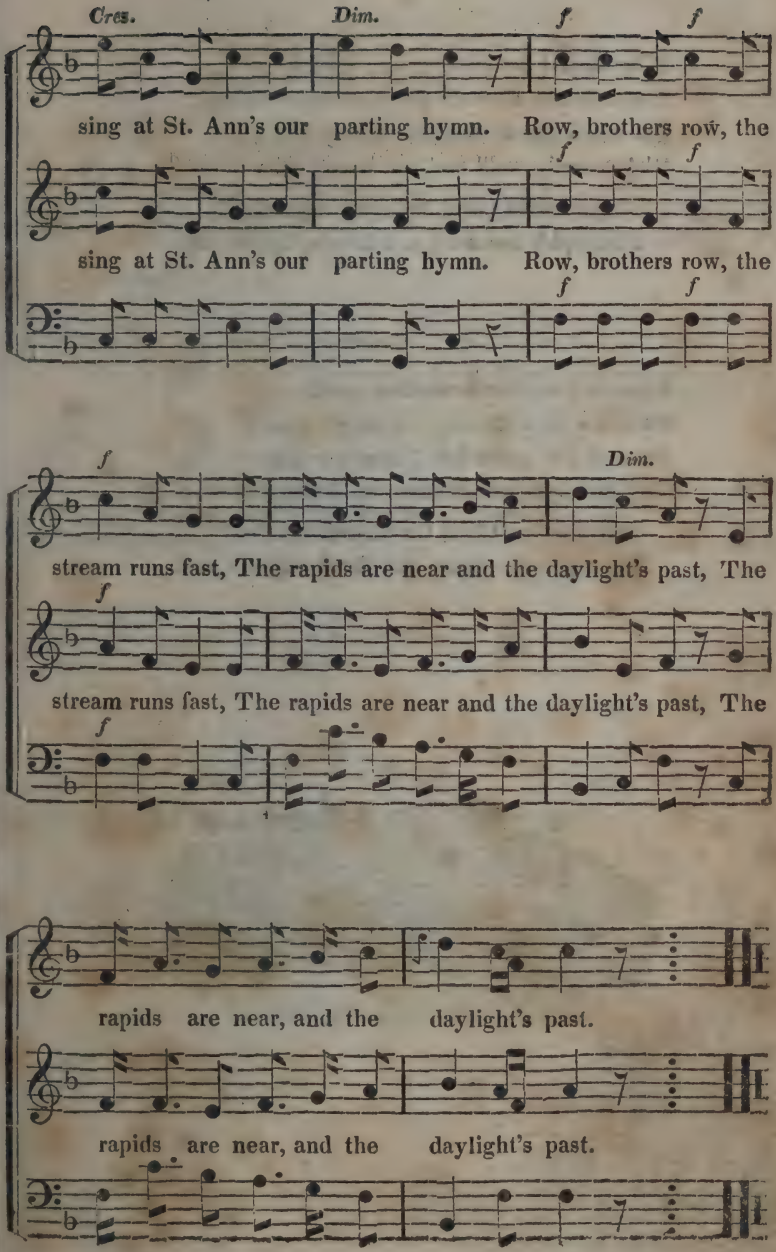
Now, ye ladies of fashion, who Bonnets are wearing,
When horses are passing, beware of your straw;
For horses, when hungry, will always be feeding
On Hats, Caps, or Bonnets, when in reach of their Jaw.
Then you'll cry, Oh! my Bonnet!
My new fashioned Bonnet, &c.

A CANADIAN BOAT SONG.

GLEE.

In Rowing Time.


Faintly as tolls the ev'ning chime, Our voices keep
Faintly as tolls the ev'ning chime, Our voices keep
tune, and our oars keep time, Our voices keep tune, and our
tune, and our oars keep time, Our voices keep tune, and our
Cres. Dim. Cres. Dim.
oars keep time. Soon as the woods on shore look dim, We'll
oars keep time. Soon as the woods on shore look dim, We'll

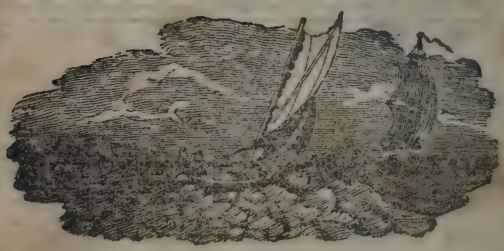

Cres.
Dim.
f
f
sing at St. Ann's our parting hymn. Row, brothers row, the
f
f
sing at St. Ann's our parting hymn. Row, brothers row, the
f
f
f
Dim.
stream runs fast, The rapids are near and the daylight's past, The
f
stream runs fast, The rapids are near and the daylight's past, The
f
rapids are near, and the daylight's past.
rapids are near, and the daylight's past.

Why should we yet our sail unfurl,
There is not a breath the blue wave to curl;
But when the wind blows off the shore,
Oh! sweetly we'll rest our weary oar;

Blow breezes blow, the stream runs fast,
The rapids are near, and the daylight's past.

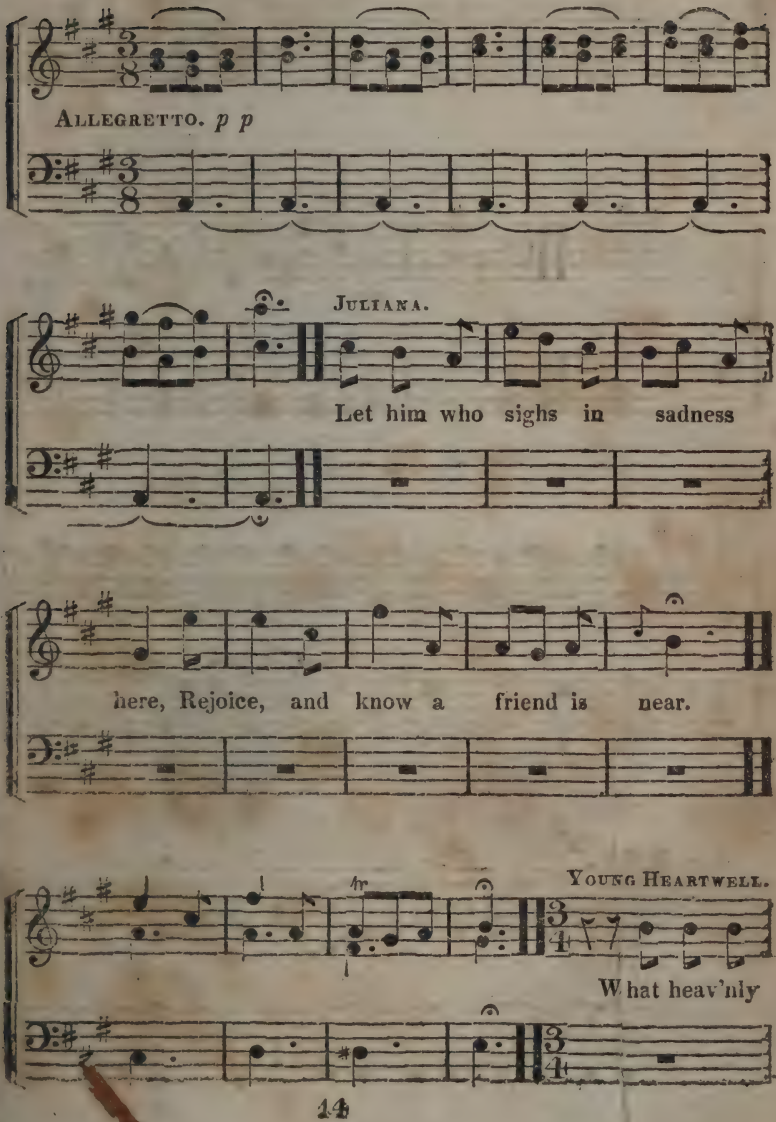
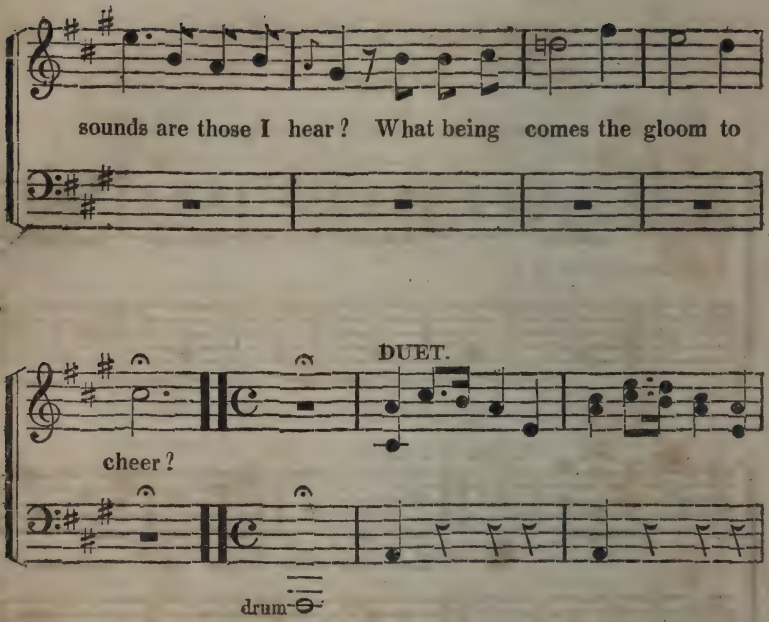
Utawa's tide, this trembling moon,
Shall see us float over the surges soon;
Saint of this green Isle! hear our prayers,
Oh! grant us cool havens and favouring airs;

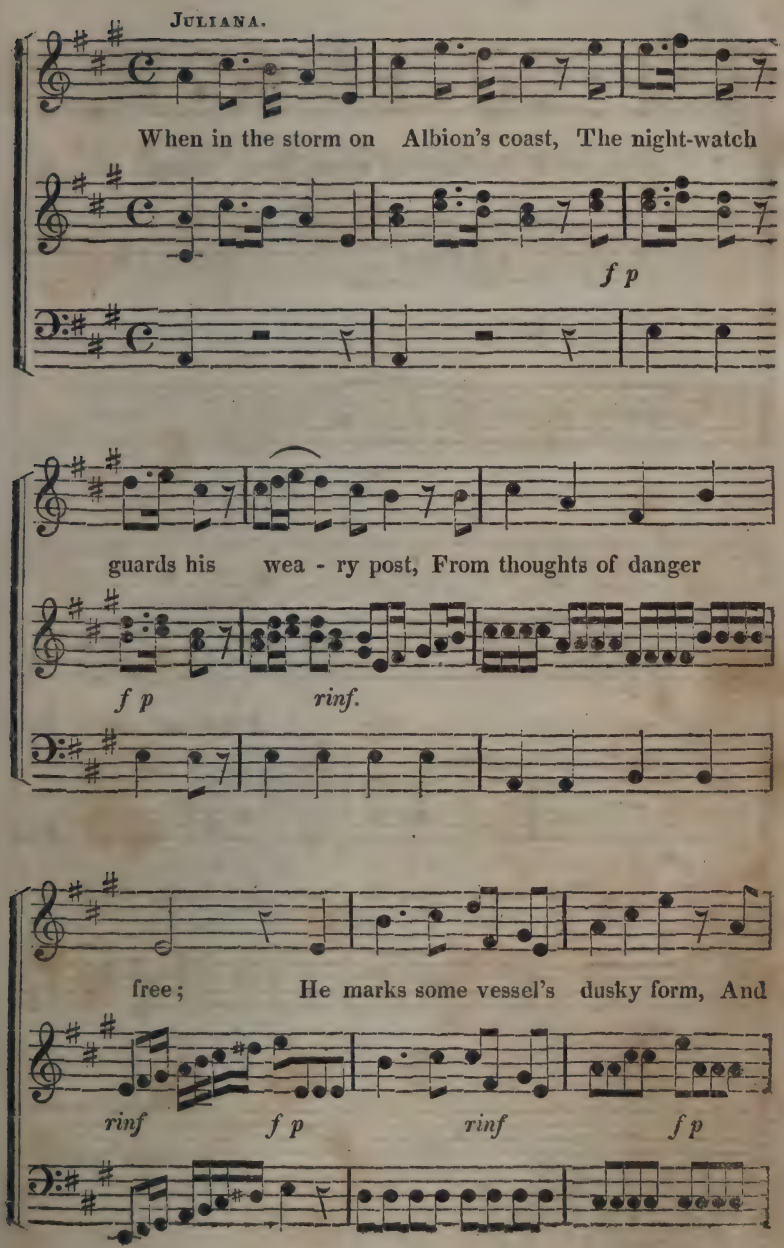
Blow breezes blow, the stream runs fast,
The rapids are near, and the daylight's past.

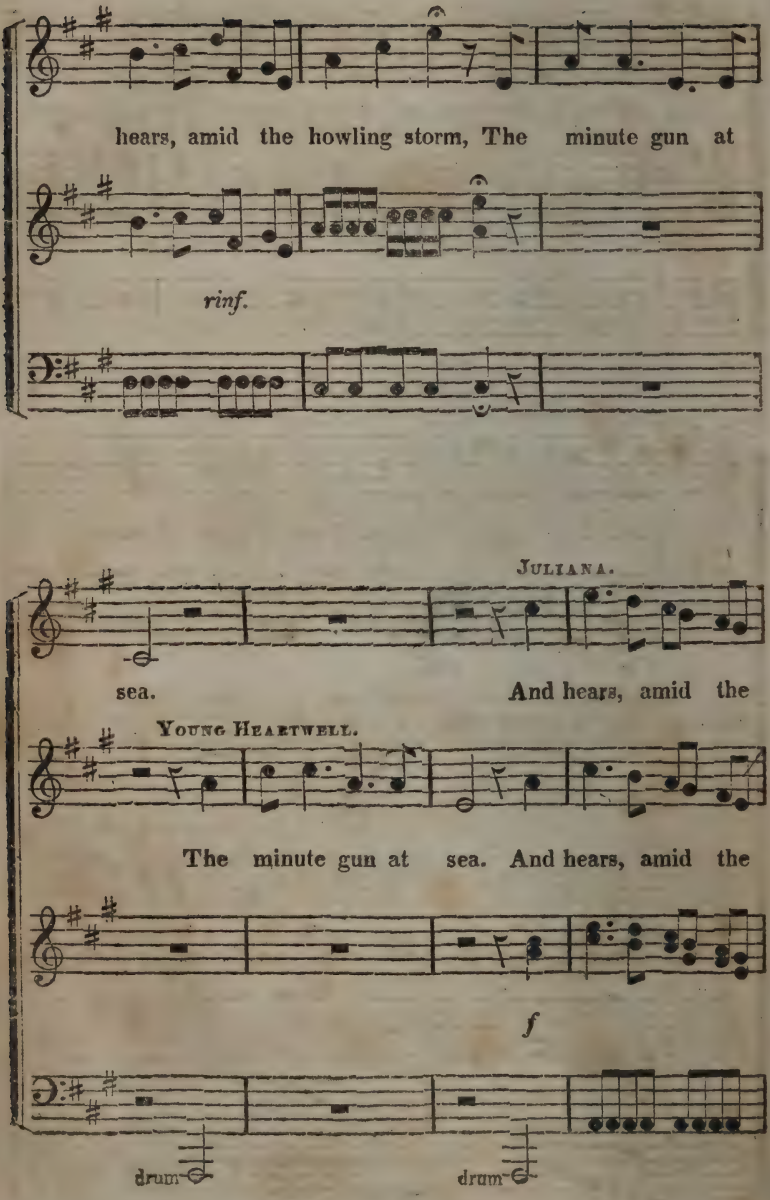


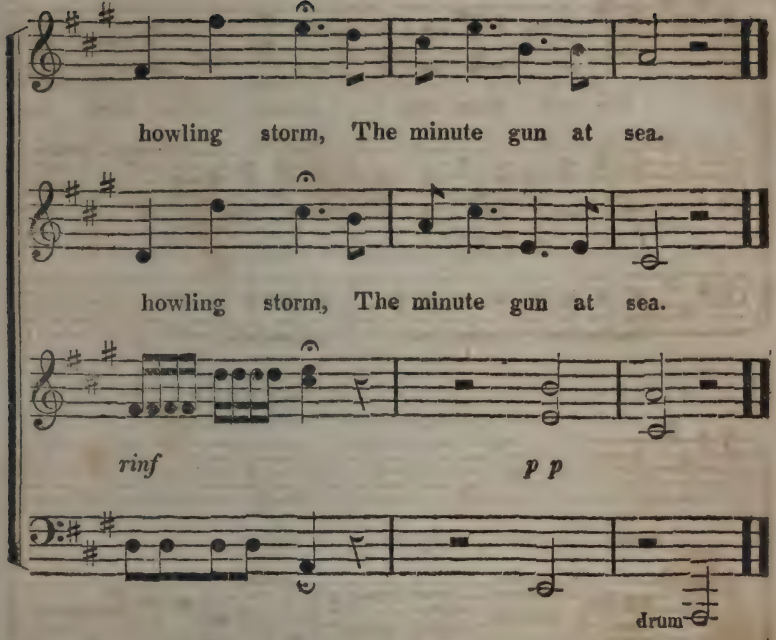
THE MINUTE GUN AT SEA.

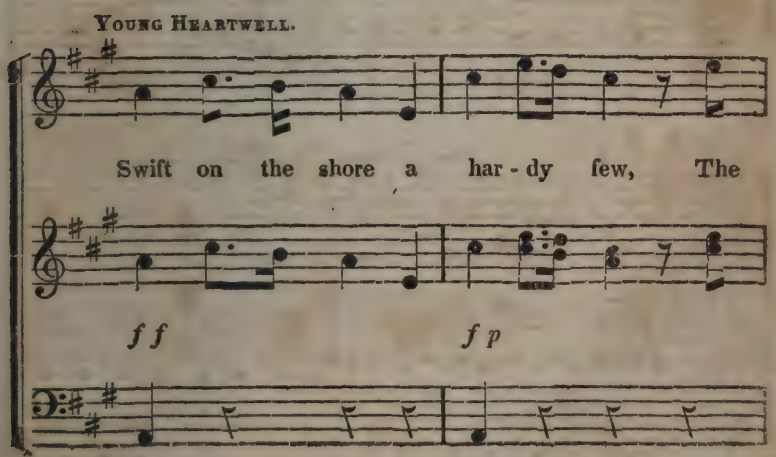
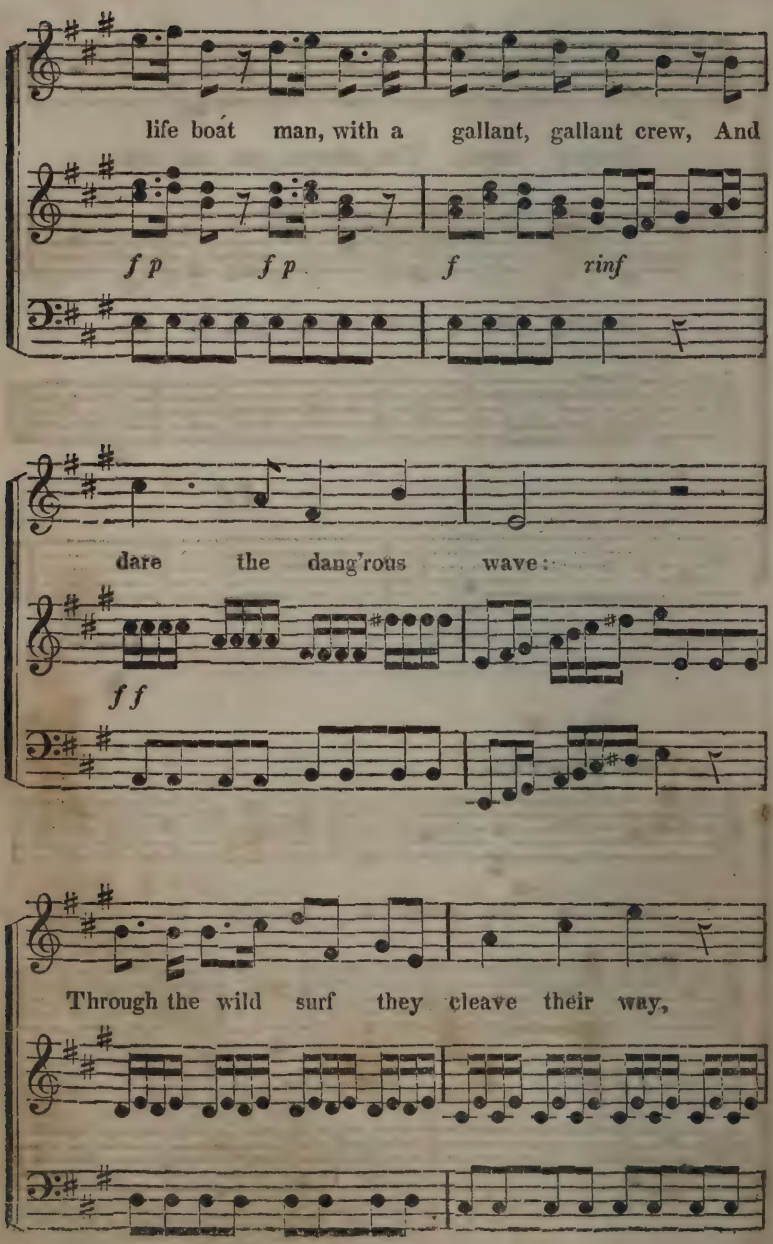
DUET.

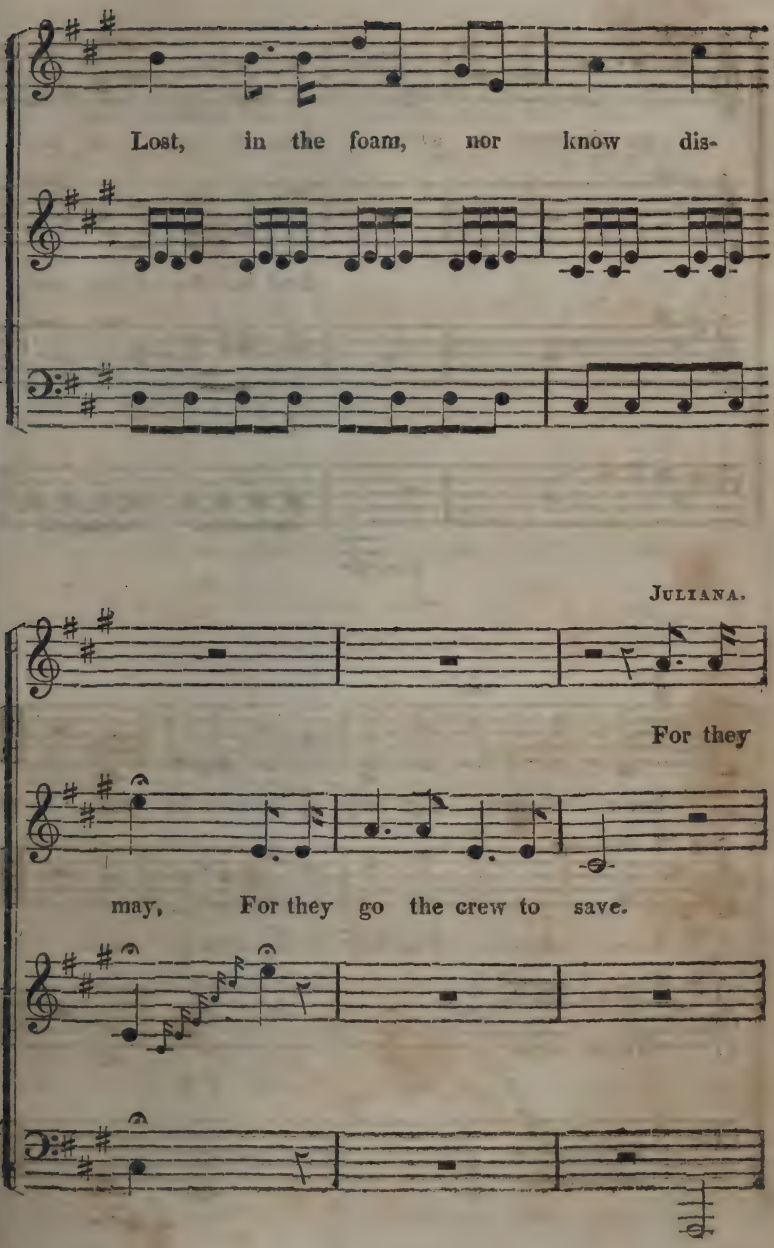
ARRANGED FOR THE PIANO FORTE.


sounds are those I hear? What being comes the gloom to
DUET.
cheer?
drum
p
Cres.
f f

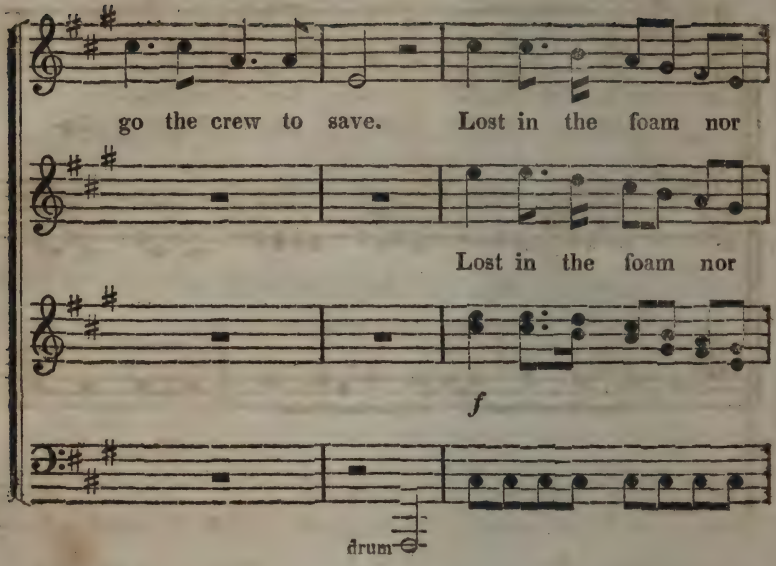

JULIANA.
When in the storm on Albion's coast, The night-watch
f p
guards his wea - ry post, From thoughts of danger
f p
rinf.
free; He marks some vessel's dusky form, And
rinf
f p
rinf
f p

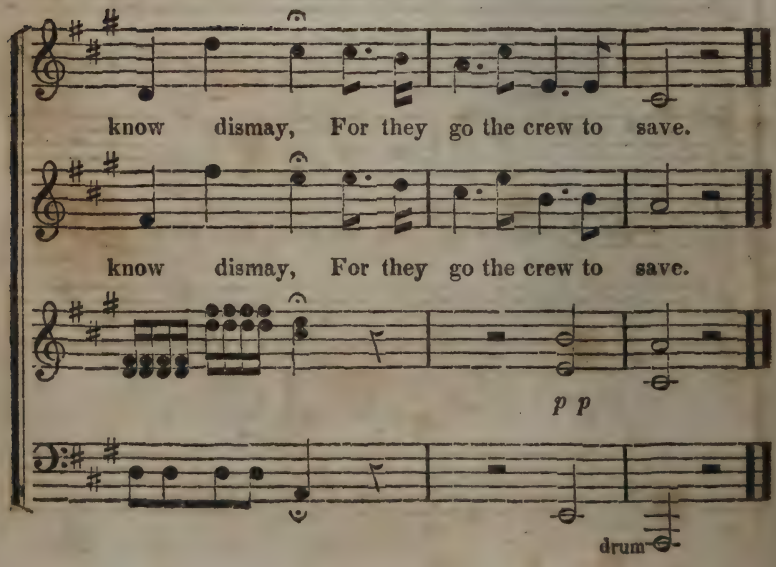

hears, amid the howling storm, The minute gun at
rinf.
Juliana.
sea.
And hears, amid the
Young Heartwell.
The minute gun at sea. And hears, amid the
f
drum
drum

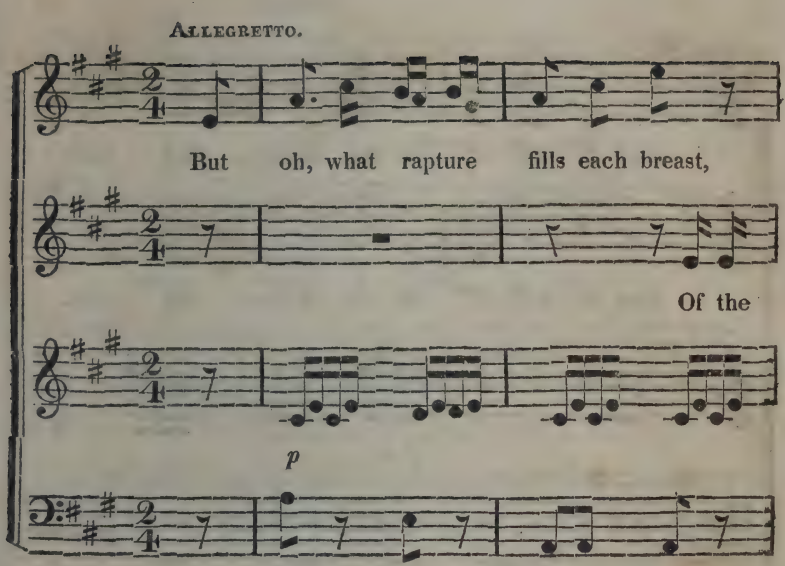

howling storm, The minute gun at sea.
howling storm, The minute gun at sea.
rinf
p p
drum

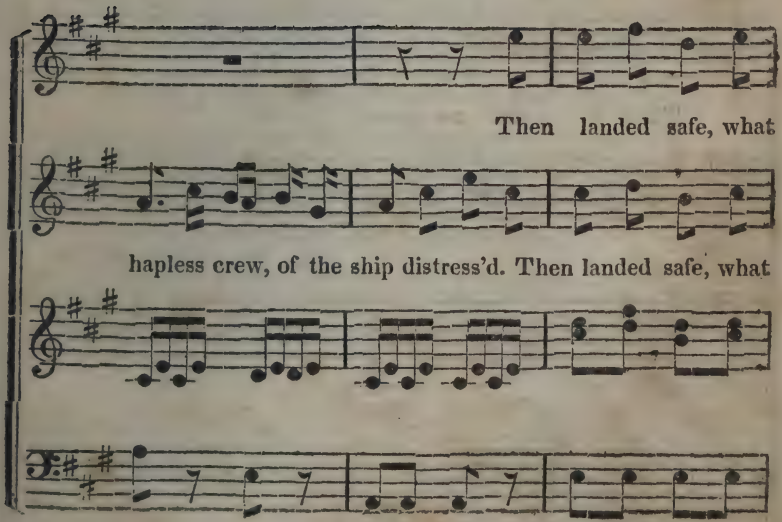

Young Heartwell.
Swift on the shore a har - dy few, The
f f
f p

life boat man, with a gallant, gallant crew, And
f p f p f rinf
dare the dang'rous wave:
f f
Through the wild surf they cleave their way,

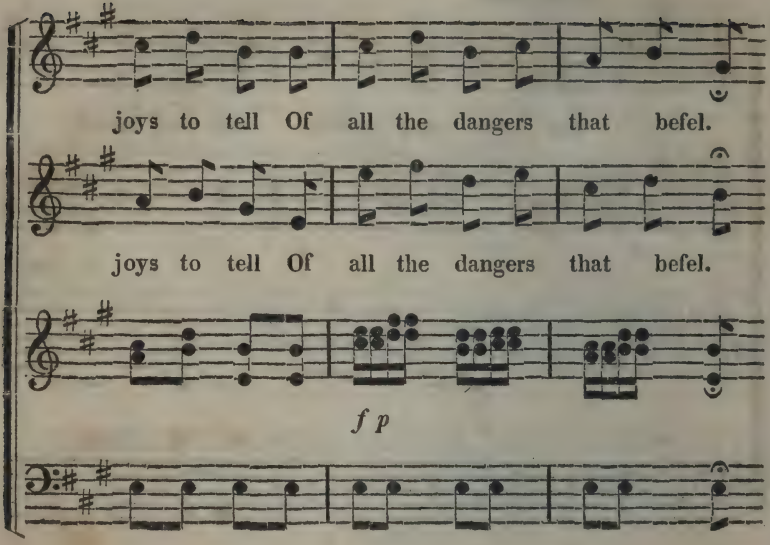

Lost, in the foam, nor know dis-
JULIANA.
For they
may, For they go the crew to save.

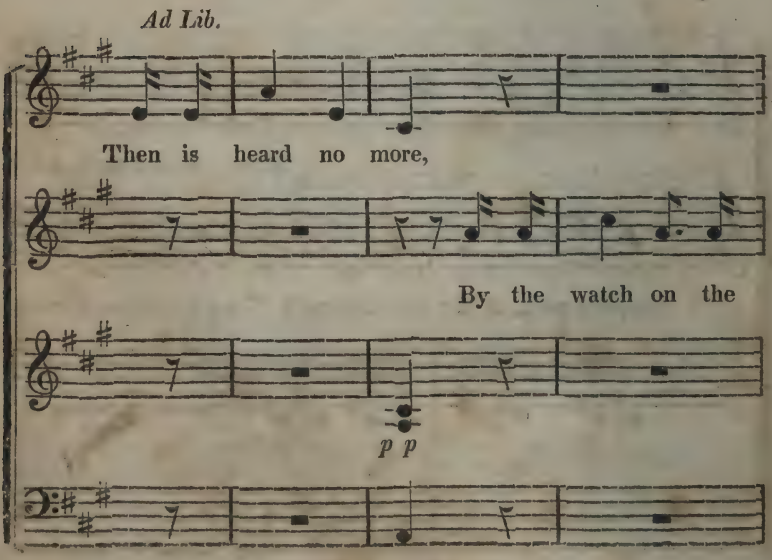

go the crew to save. Lost in the foam nor
Lost in the foam nor
f
drum


know dismay, For they go the crew to save.
know dismay, For they go the crew to save.
p p
drum

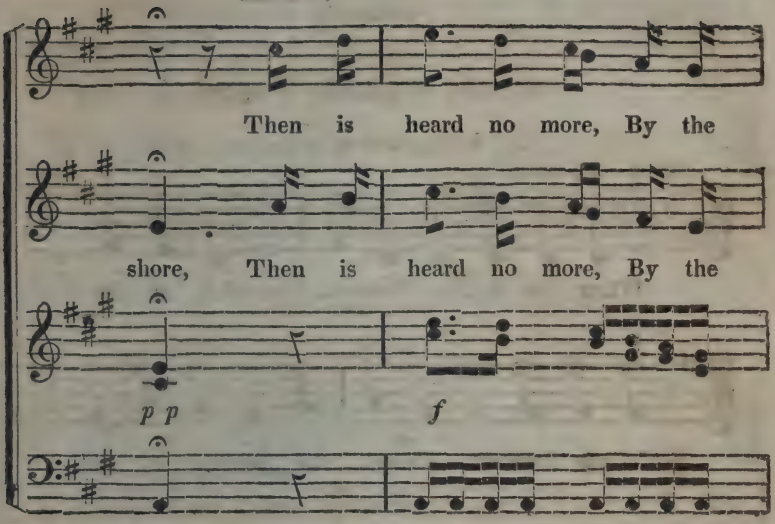

Allegretto.
But oh, what rapture fills each breast,
Of the
p


Then landed safe, what
hapless crew, of the ship distress'd. Then landed safe, what

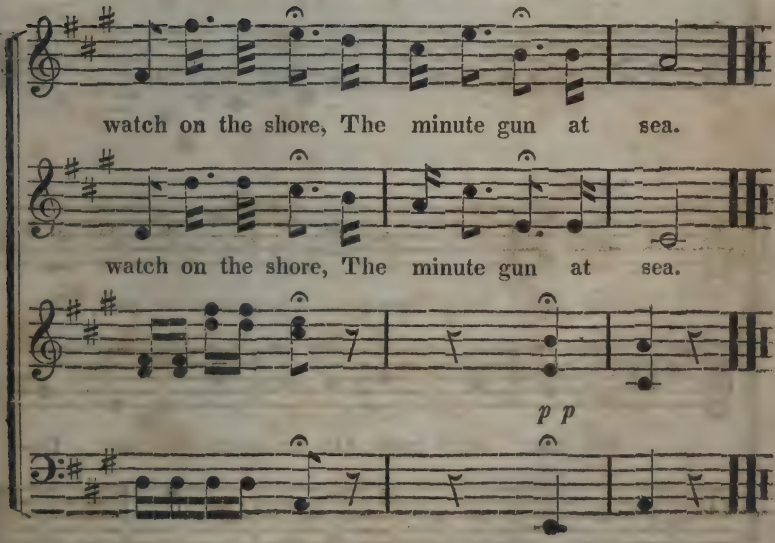

joys to tell Of all the dangers that befel.
joys to tell Of all the dangers that befel.
f p


Ad Lib.
Then is heard no more,
By the watch on the
p p

TEMPO.

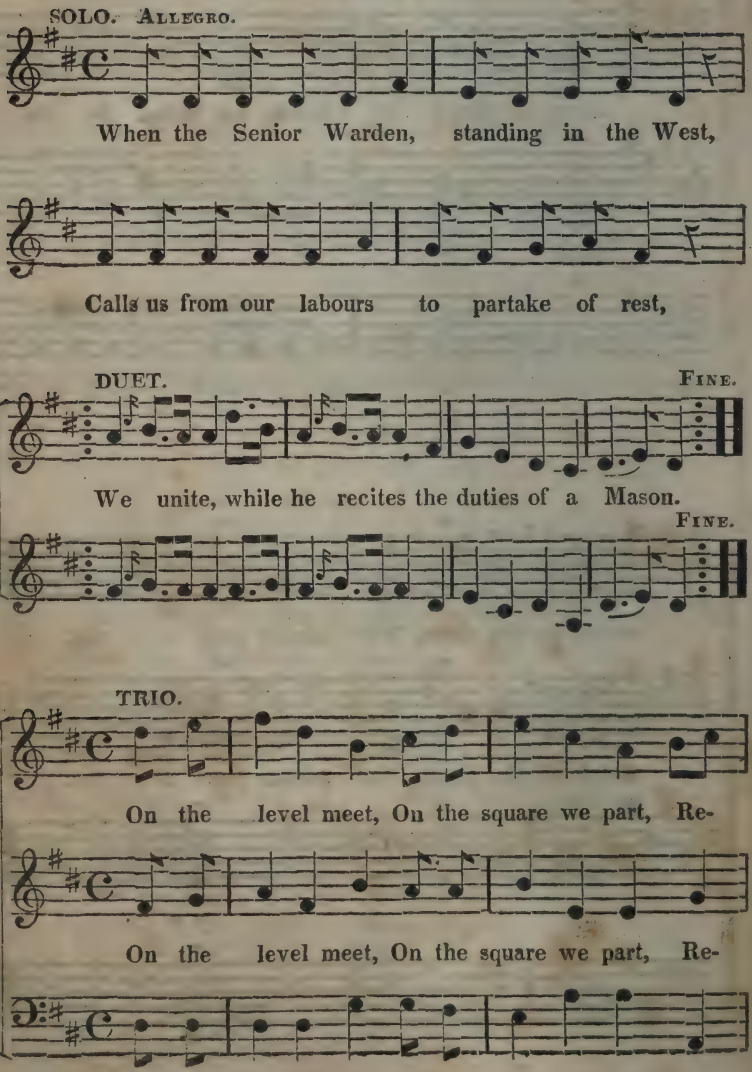

Then is heard no more, By the
shore, Then is heard no more, By the
p p
f

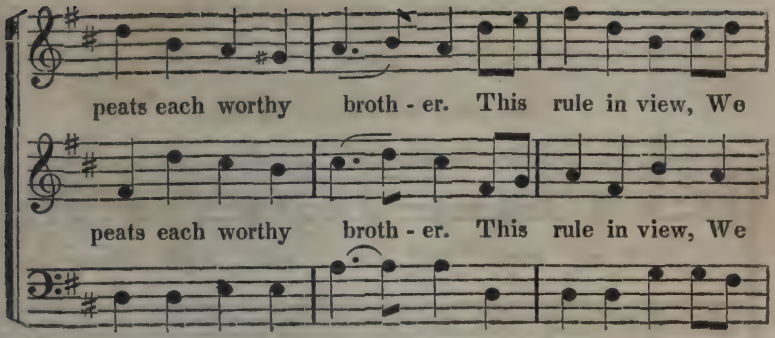
Ad Lib.

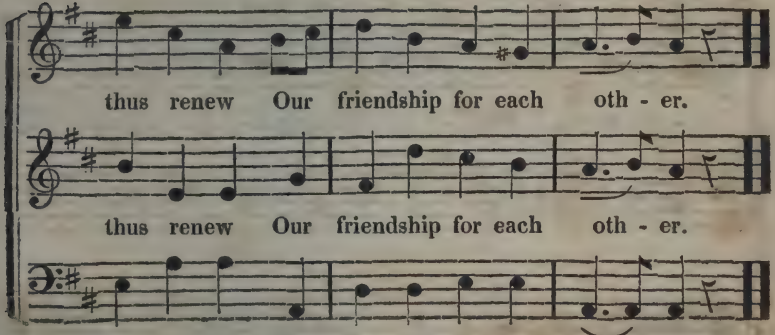

watch on the shore, The minute gun at sea.
watch on the shore, The minute gun at sea.
p p

SENIOR WARDEN'S SONG.

BY BROTHER T. S. WEBB.


SOLO. ALLEGRO.
When the Senior Warden, standing in the West,
Calls us from our labours to partake of rest,
DUET.
FINE.
We unite, while he recites the duties of a Mason.
FINE.
TRIO.
On the level meet, On the square we part, Re-
On the level meet, On the square we part, Re-





Da Capo, first part.

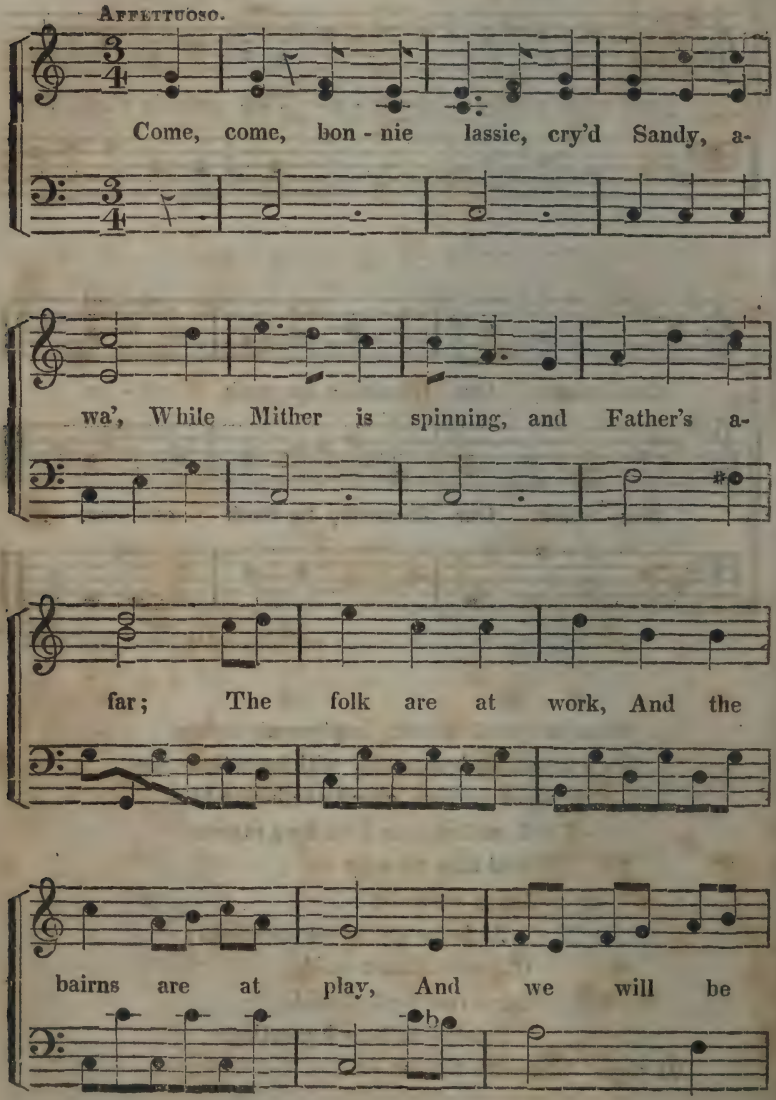
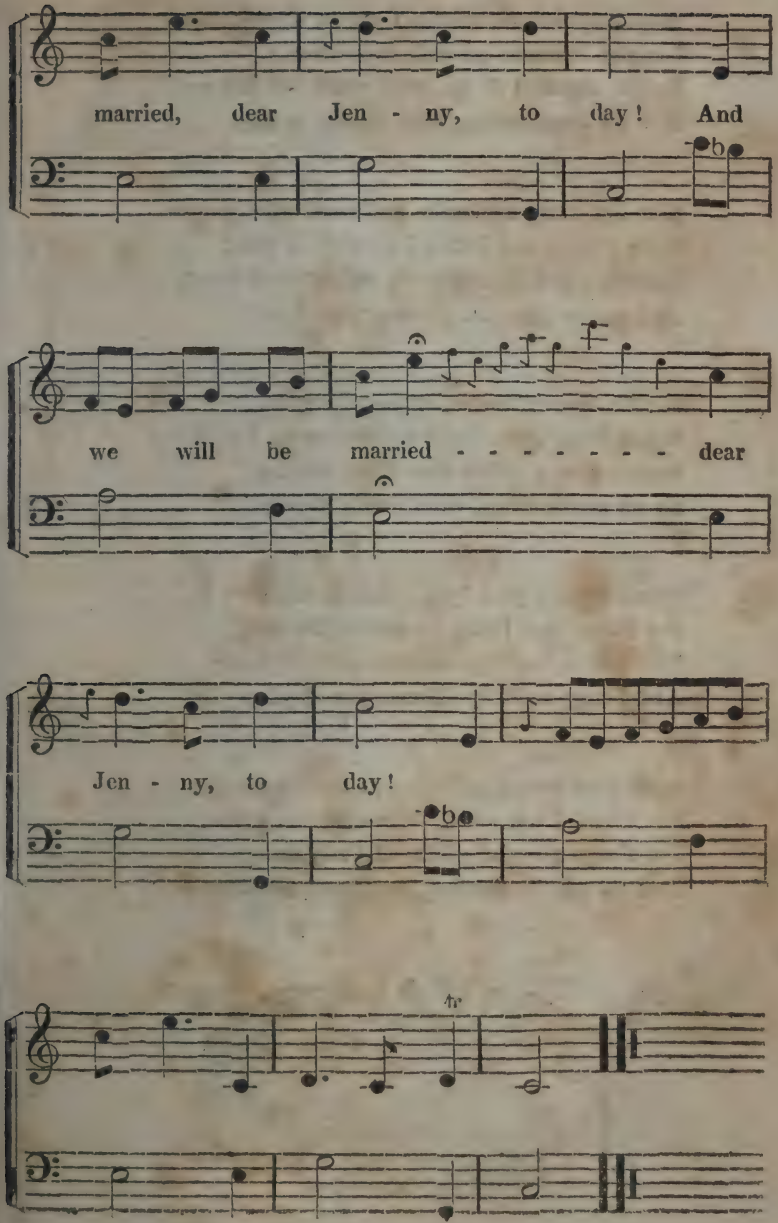
When our work is over, implements secure,
Each returning homeward, with intentions pure,
Our wives we kiss, give sweethearts bliss,
Which makes them both love masons;
And thus we may
Enjoy each day
At home and at our meetings;
Our sweethearts eas'd,
Our wives well pleas'd,
Saluted with such greetings.

Da Capo. When the Senior, &c.

SANDY AND JENNY.

SONG.

ARRANGED FOR THE PIANO FORTE.


Affettuoso.
Come, come, bon - nie lassie, cry'd Sandy, a-
wa', While Mither is spinning, and Father's a-
far; The folk are at work, And the
bairns are at play, And we will be

married, dear Jen - ny, to day! And
we will be married - - - - - - - dear
Jen - ny, to day!

Stay, stay, bonnie laddie, I answer'd with speed,
I canna, I munna go with you indeed;
Beside, should I do so, what would the folk say?
Oh! we canna marry, dear Sandy, to day.

List, list, cried he, lassie, and mind what you do,
Baith Peggy, and Patty, I give up for you;
Besides, a full twelvemonth we've trifled away,
And one or the other I'll marry to day!

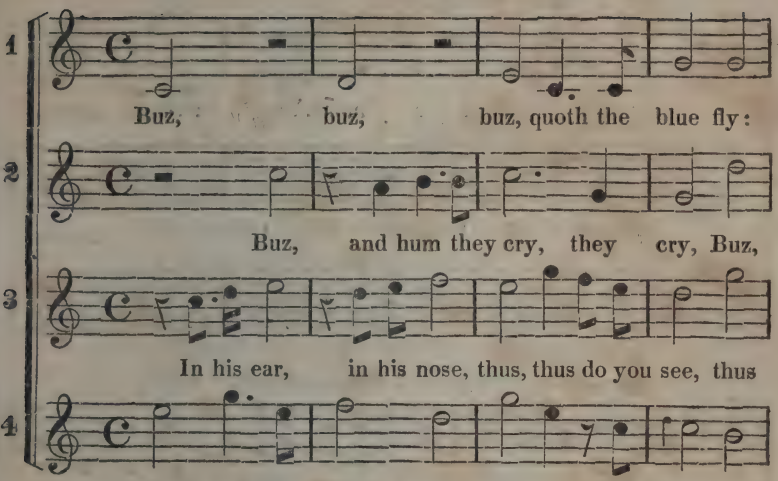
Fie, fie, bonnie laddie, replied I, again,
When Peggy, you kiss'd t'other day on the plain;
Beside, a new ribbon does Patty display,
So we canna marry, dear Sandy, to day.

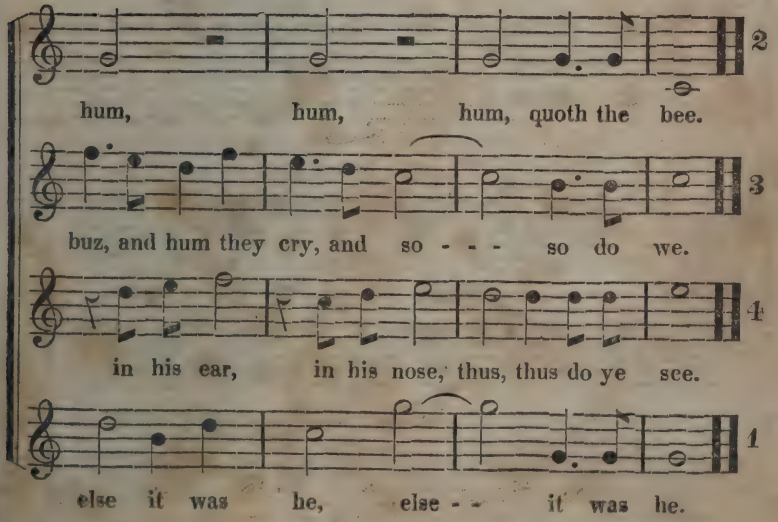
Then, then, a good bye, bonnie lassie, says he,
For Peggy and Patty are waiting for me;
The kirk is hard by, and the bells call away,
And Peggy or Patty I'll marry to day!

Stop, stop, bonnie laddie, says I, with a smile,
For know, I was joking indeed all the while;
Let Peggy go spin, and send Patty away,
And we will be married, dear Sandy, to day!

BUZ, BUZ, BUZ.

CATCH.

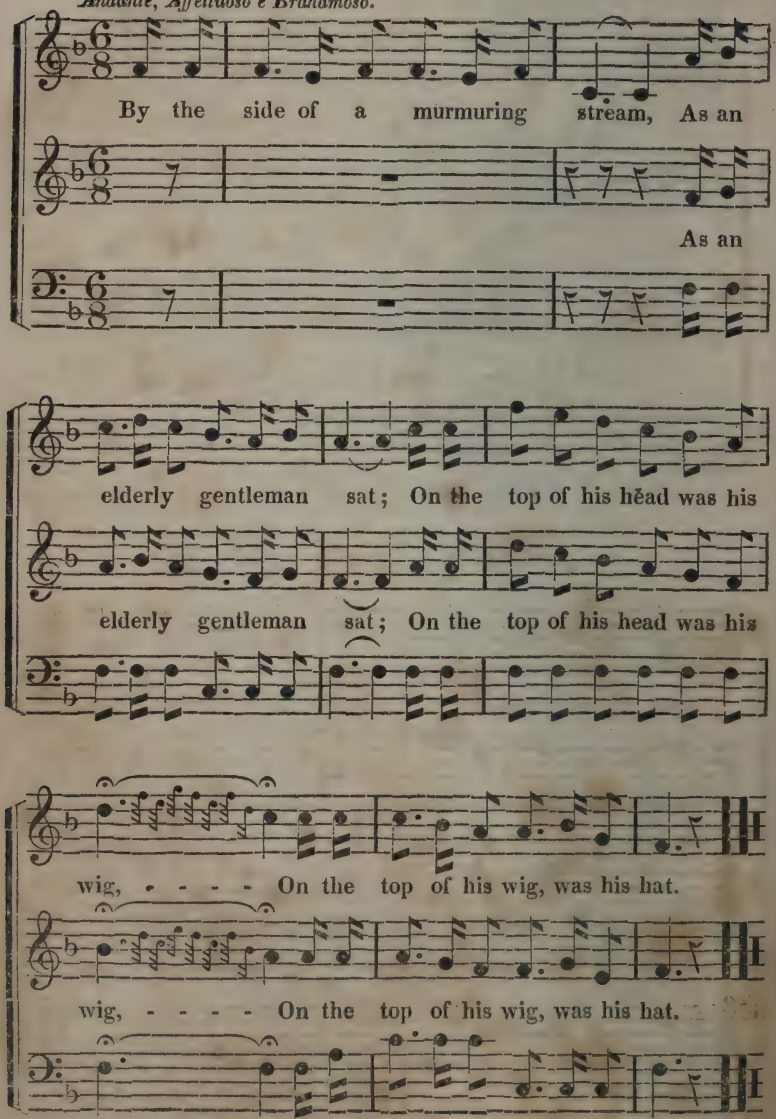

1
Buz, buz, buz, quoth the blue fly:
2
Buz, and hum they cry, they cry, Buz,
3
In his ear, in his nose, thus, thus do you see, thus
4
He eat the dor - mouse, he eat the dormouse,


2
hum, hum, hum, quoth the bee.
3
buz, and hum they cry, and so - - - so do we.
4
in his ear, in his nose, thus, thus do ye see.
1
else it was he, else - - it was he.

THE WIG, CANE, AND HAT.

GLEE.

Andante, Affettuoso e Brahamoso.


By the side of a murmuring stream, As an
As an
elderly gentleman sat; On the top of his hĕad was his
elderly gentleman sat; On the top of his head was his
wig, - - - - On the top of his wig, was his hat.
wig, - - - - On the top of his wig, was his hat.

The wind it blew high and blew strong,
As the elderly gentleman sat,
And bore from his head in a trice ;
And plung'd in the river his *hat*.

The gentleman then took his cane ;
Which lay by his side as he sat ;
And he dropp'd in the river his *wig*,
In attempting to get out his hat.

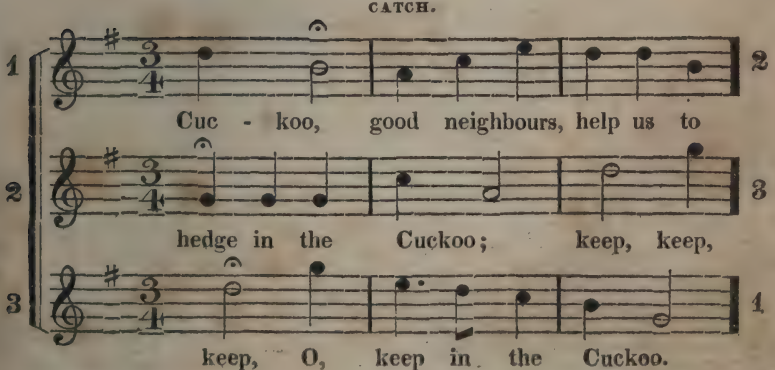
His breast it grew cold with despair,
And full in his eye madness sat ;
So he flung in the river his cane,
To swim with his wig and his hat.

Cool reflection at length came across,
While this elderly gentleman sat ;
So he thought he would follow the stream,
And look for his cane, wig and hat.

His head being thicker than common,
O'er balanc'd the rest of his fat ;
And in plumpt this son of a woman !
To follow his wig, cane and *hat*.

THE CUCKOO.

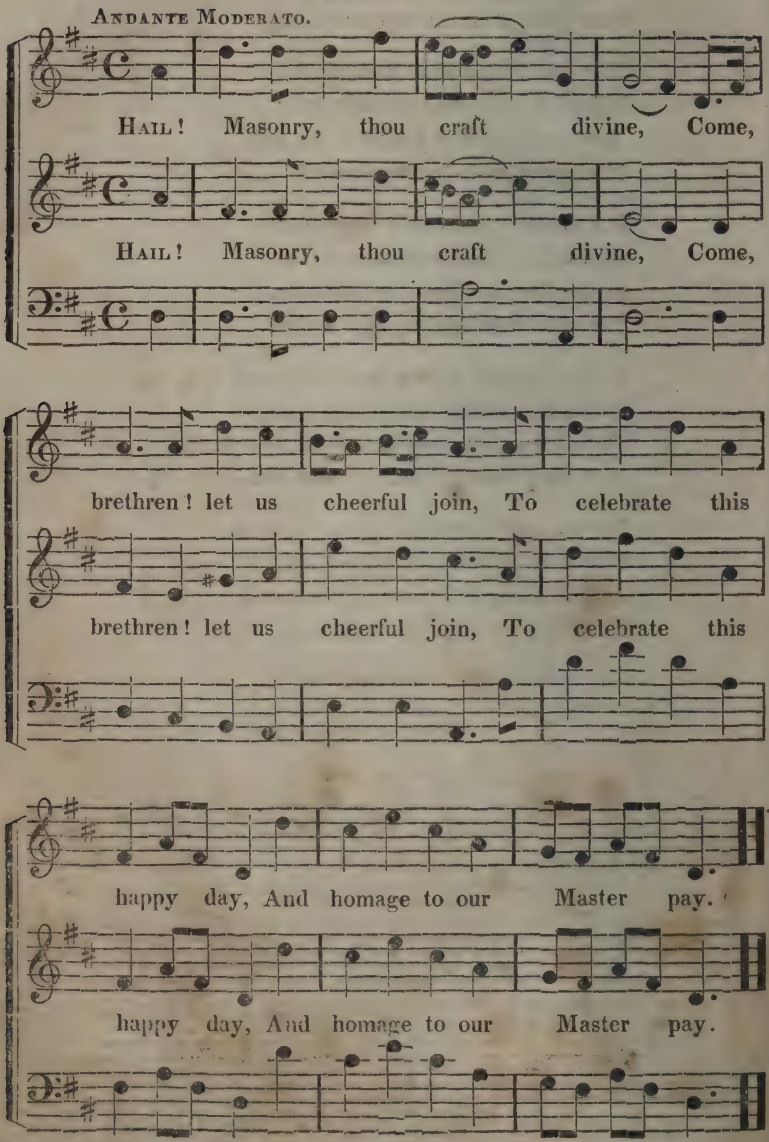
CATCH.

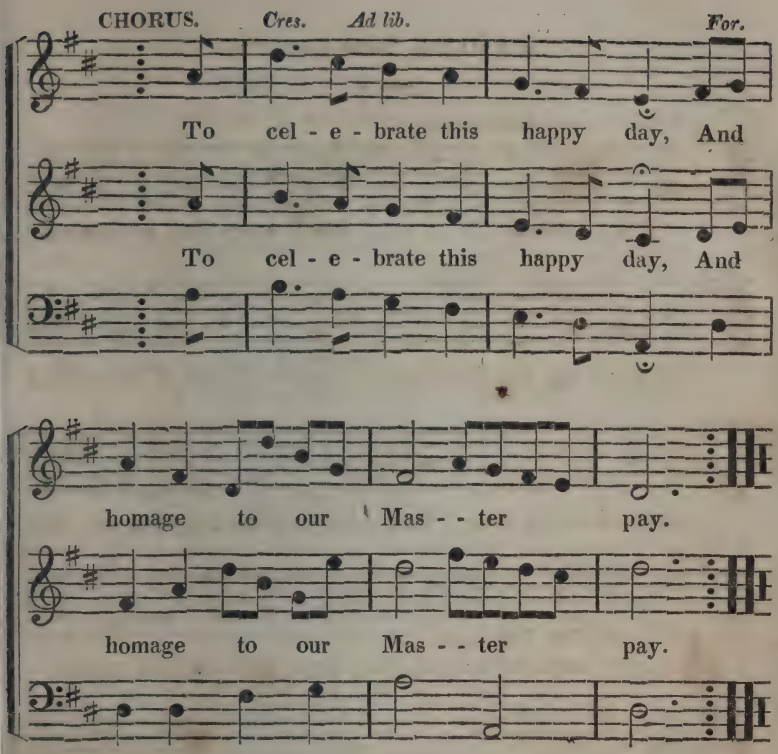


AN ODE

For the Anniversary of St. John.

MUSICK BY BROTHER O. SHAW.


Andante Moderato.
Hail! Masonry, thou craft divine, Come,
Hail! Masonry, thou craft divine, Come,
brethren! let us cheerful join, To celebrate this
brethren! let us cheerful join, To celebrate this
happy day, And homage to our Master pay.
happy day, And homage to our Master pay.


CHORUS.
Cres.
Ad lib.
For.
To cel - e - brate this happy day, And
To cel - e - brate this happy day, And
homage to our Mas - - ter pay.
homage to our Mas - - ter pay.

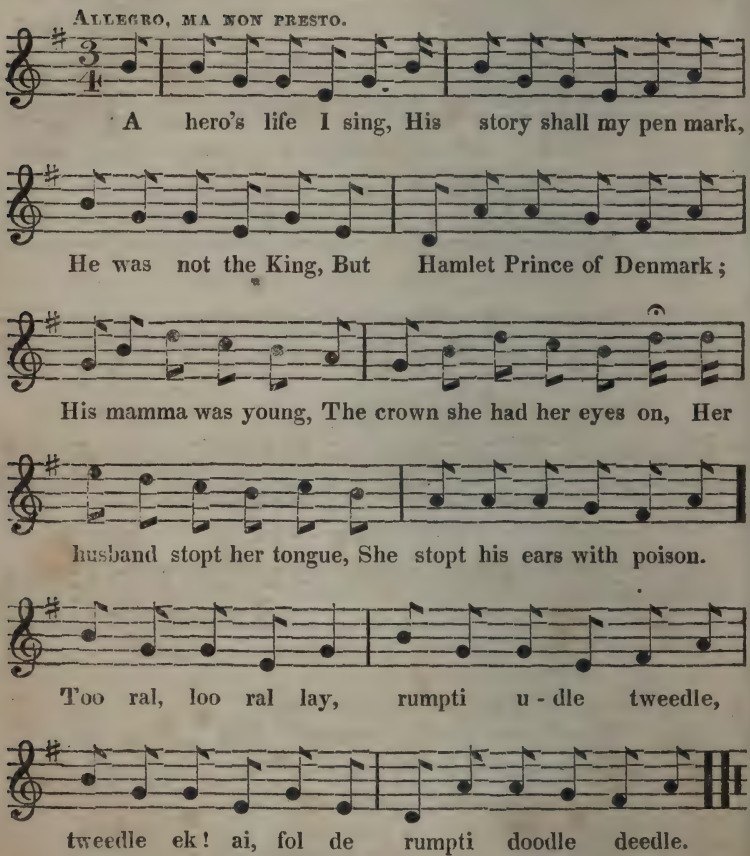
Hail ! happy, blest and sacred place !
Where friendship brightens every face,
Where mystick art adorns the chair,
Resplendent with his noble square.

Next sing, my muse, our Warden's praise,
With chorus loud, in tuneful lays ;
Oh ! may these columns ne'er decay,
Until the world dissolves away.

My brethren cheerful, join with me,
To sing the praise of Masonry ;
The noble, faithful, and the brave,
Whose art shall live beyond the grave.

HAMLET TRAVESTIE.

SONG.


ALLEGRO, MA NON PRESTO.
A hero's life I sing, His story shall my pen mark,
He was not the King, But Hamlet Prince of Denmark;
His mamma was young, The crown she had her eyes on, Her
husband stopt her tongue, She stopt his ears with poison.
Too ral, loo ral lay, rumpti u - dle tweedle,
tweedle ek! ai, fol de rumpti doodle deedle.

When she had kill'd the King,
She ogled much his brother,
And having slain one spouse,
She quickly got another;
And this so soon did she,
And was so great a sinner,
The funeral baked meats
Served for the wedding dinner.

Now Hamlet sweet her son,
No bully or bravado,
Of love felt hot the flame,
And so went to *Bernardo.*
'Oh! Sir,' says one, 'we've seen
A sight with monstrous sad eye,'
And this was nothing but—
The ghost of Hamlet's daddy.

Just at that time it rose,
And sighing said,—"List! Hammy,
Your mother is the snake
That poison'd me, or damme;
And now I'm gone below
All over sulph'rous flame, boy;
That your dad should be on fire,
You'll own's a burning shame, boy."

Just at the time he spoke,
The morn was breaking thro' dell,
Up jump'd a Cock and cried
Cock a doodle, doodle.
I'm now cock-sure of going;
Preserve you from all evil!
You to your mother walk—
And I'll walk to the Devil.

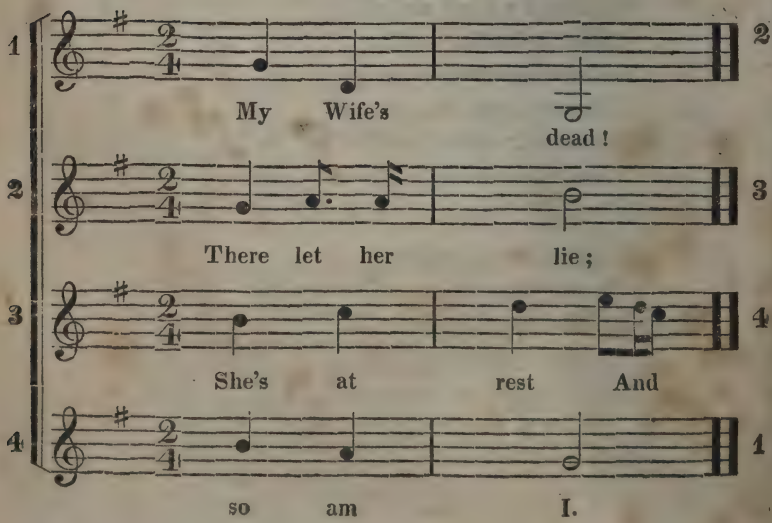
No matter now for that,
A play they made and shamm'd it—
The *audience* Claudius was,
And he got up and damn'd it.
He vow'd he'd see no more;
He felt a wond'rous dizziness,
And then for candles call'd,
To make light of the business.

A fencing match had they,
The queen drinks as they try too,
Says she, 'O king, I'm killed;'
Says Laertes, 'So am I too,'
'And so am I,' cries Ham,
What! can these things true be?
'Are you dead?' says the king?
'Yes sir, and so shall you be.'

So then he stabb'd his liege,
Then fell on Ophy's brother;
And so the Danish court
All tumbled one on t'other.
To celebrate these deeds,
Which are from no false shamlet,
Every village small
Henceforth was call'd a Hamlet.

EPITAPH ON A TERMAGANT WIFE.

CATCH.



ANACREONTIC.

(*Tune, see 84th page.*)

NOT the fictions of Greece, or the dreams of old Rome,
Shall with visions mislead, or with meteors consume ;
No Pegasus' wings my short soarings misguide;
Nor raptures detain me on Helicon's side.
All clouds now dissolve—from the east beams the day :
Truth rises in glory, and wakens the lay.
The eagle-ey'd Muse—sees the light—fills the grove
With the song of Freemasons, of Friendship, and Love !

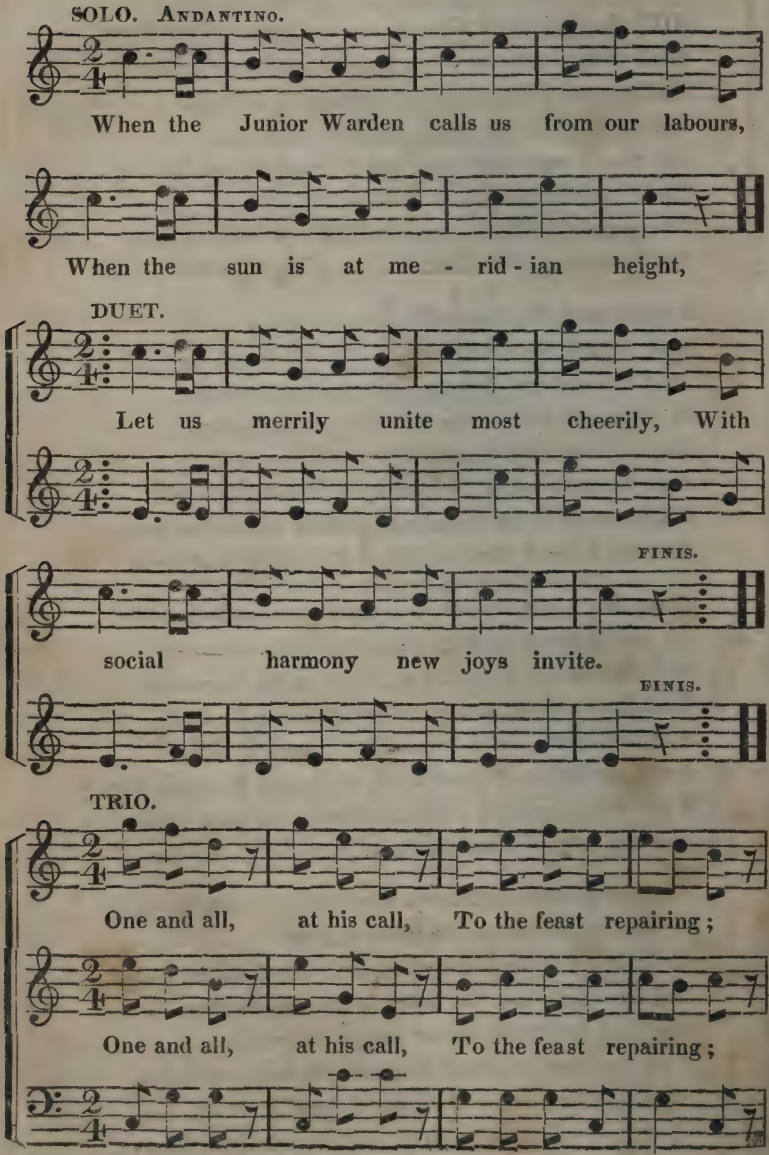
Inspir'd with the theme the divinity flies :
And, thron'd on a rainbow—before her arise
Past, *Present* and *Future*,—with splendid array,
In Masonick succession, their pleasures display.
She views murder'd merit by ruffian-hand fall,
And the grave give its dead up at fellowship's call !
While the craft, by their badges, their innocence prove ;
And the song of Freemasons is Friendship and Love.

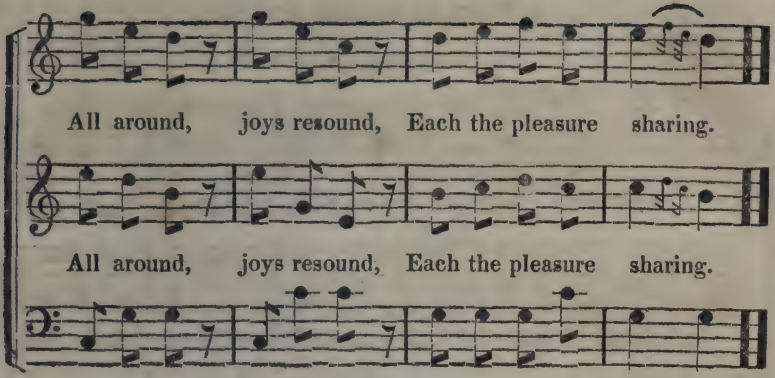
From those ages remote, see the muse speeds her way,
To join in the glories the *present* display.
In Freedom and Friendship, she sees the true band
With their splendour and virtues illumine the land.
Religion's pure beams break the vapours of night,
And from darkness mysterious, the world gives the light !
While the lodge here below, as the choirs from above,
Join the song of Freemasons in Friendship and Love.

That the *future* might keep, what the *present* bestows,
In rapture prophetick the goddess arose.
As she sung through the skies, angels echo'd the sound :
And the winds bore the notes to the regions around.
The kind proclamation our song shall retain,
'Twas—' That Masonry long may its lustre maintain,
' And till time be no more, our fraternity prove,
' That the objects we aim at, are Friendship and Love.'

JUNIOR WARDEN'S SONG.

BY BROTHER T. S. WEBB.


SOLO. ANDANTINO.
When the Junior Warden calls us from our labours,
When the sun is at me - rid - ian height,
DUET.
Let us merrily unite most cheerily, With
FINIS.
social harmony new joys invite.
FINIS.
TRIO.
One and all, at his call, To the feast repairing;
One and all, at his call, To the feast repairing;



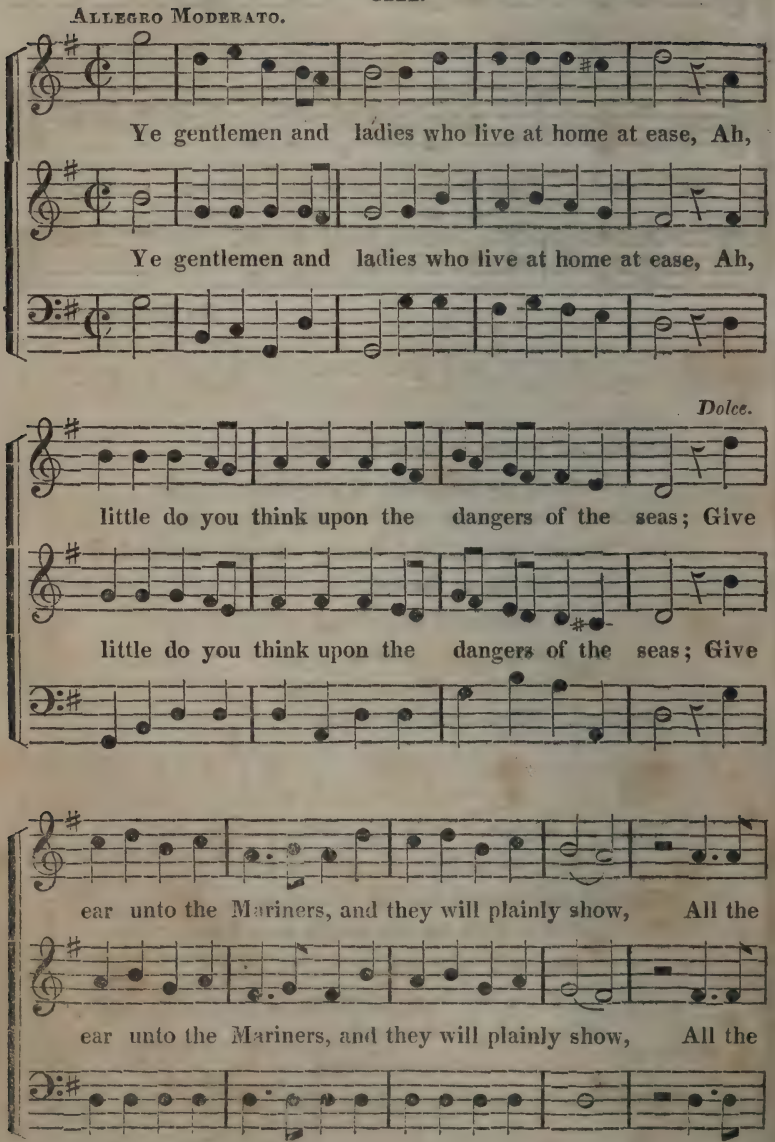
Da Capo, to Finis.

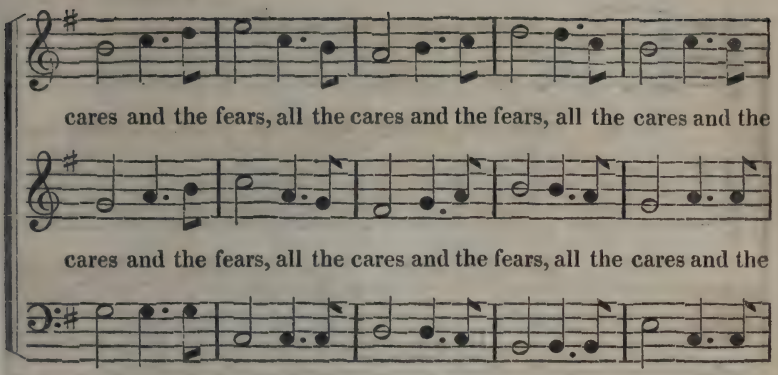
Mirth and jollity, without frivolity,
Pervade our meetings at the festive board;
Justice, Temperance and Prudence govern us,
There's nought but harmony amongst us heard.
One and all, at the call,
To the feast repairing,
All around, joys resound,
Each the pleasure sharing.
Da Capo. Mirth and jollity, &c.

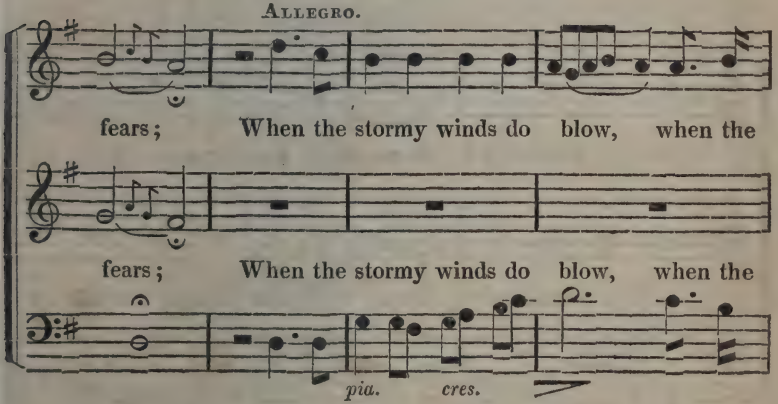
Thus we may ever enjoy the pleasant moments,
Giv'n unto us from the master's chair,
Till the sun an hour has pass'd meridian,
And then each brother to his work repair.
One and all, hear the call,
From the feast repairing,
All around, gavels sound,
Each the labour sharing.
Da Capo. Thus we ever may, &c.

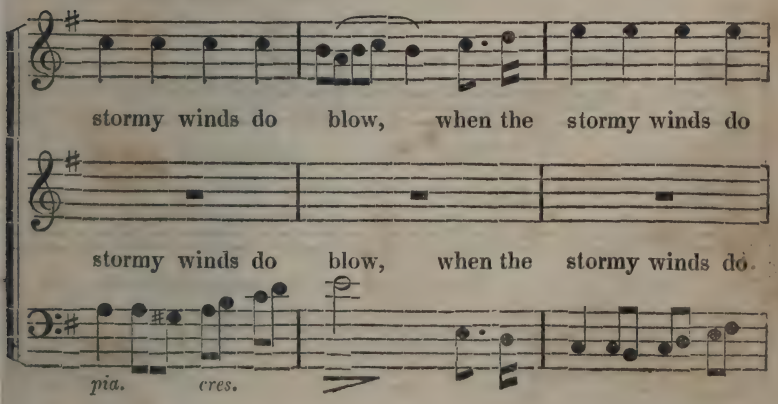
THE MARINER'S SONG.

GLEE.

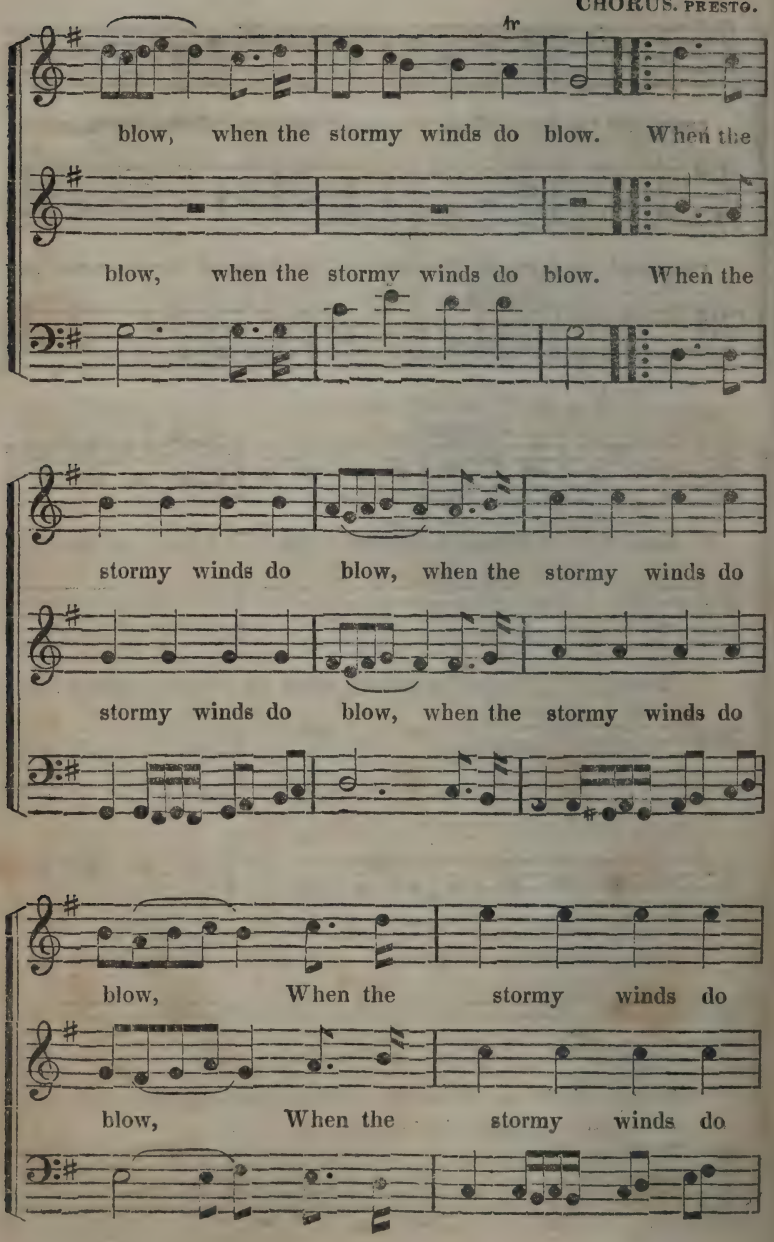

Allegro Moderato.
Ye gentlemen and ladies who live at home at ease, Ah,
Ye gentlemen and ladies who live at home at ease, Ah,
Dolce.
little do you think upon the dangers of the seas; Give
little do you think upon the dangers of the seas; Give
ear unto the Mariners, and they will plainly show, All the
ear unto the Mariners, and they will plainly show, All the

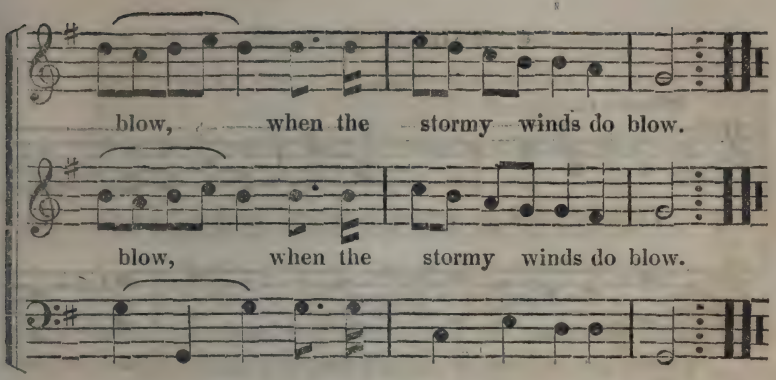

cares and the fears, all the cares and the fears, all the cares and the
cares and the fears, all the cares and the fears, all the cares and the


Allegro.
fears; When the stormy winds do blow, when the
fears; When the stormy winds do blow, when the
pia. cres.


stormy winds do blow, when the stormy winds do
stormy winds do blow, when the stormy winds do.
pia. cres.

CHORUS. PRESTO.


blow, when the stormy winds do blow. When the
blow, when the stormy winds do blow. When the
stormy winds do blow, when the stormy winds do
stormy winds do blow, when the stormy winds do
blow, When the stormy winds do
blow, When the stormy winds do



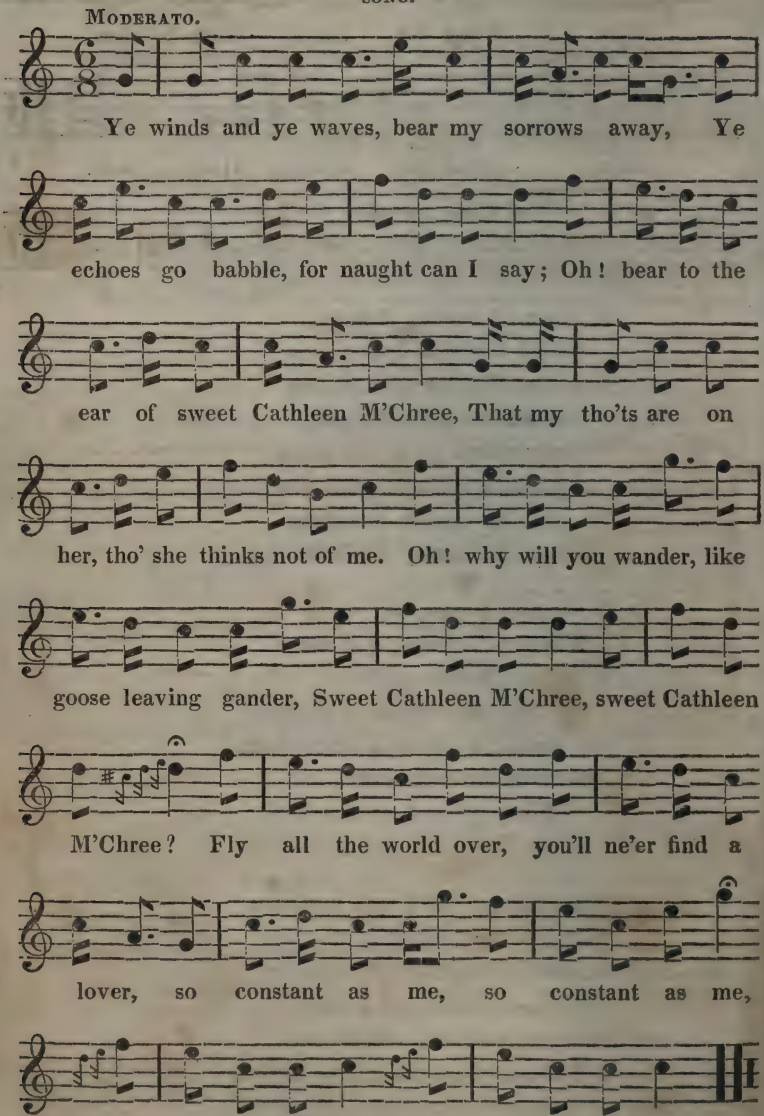
In claps of roaring thunder,
Which darkness does enforce,
We often find our ship to stray
Beyond our wonted course,
Which causeth great distraction,
And sinks our hearts full low:
But 'tis vain, to complain,
When the stormy winds do blow.

If enemies oppose us,
When we're engag'd in war
With any foreign nation,
We fear not wound or scar;
Our roaring guns shall teach them
Our valour for to know,
While we reel, on the keel,
When the stormy winds do blow.

Then courage, all brave mariners,
And never be dismay'd,
While we have bold adventurers,
We ne'er shall want a trade;
Our merchants will employ us
To bring them wealth we know;
Then be bold, work for gold,
When the stormy winds do blow.

CATHLEEN M'CHREE.

SONG.

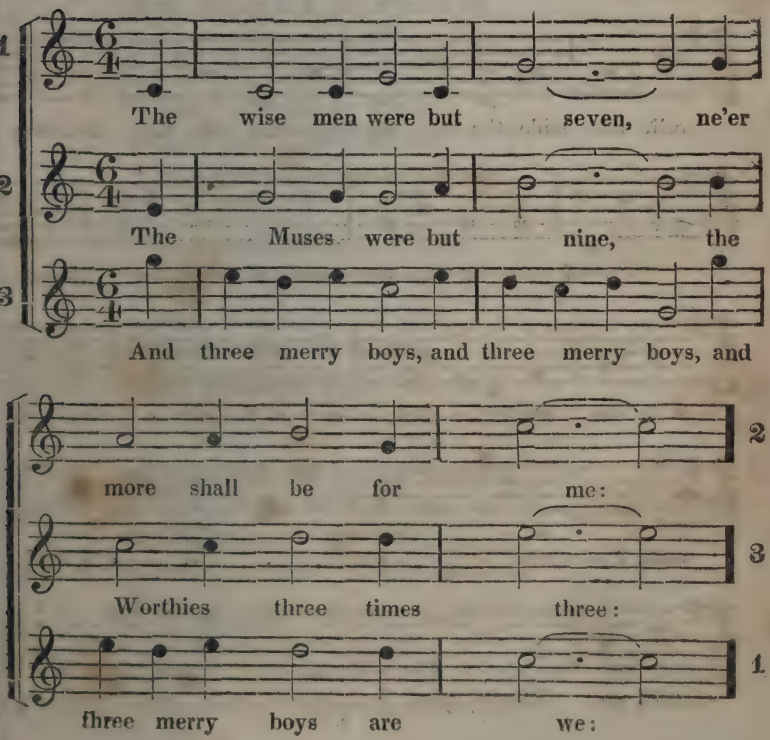

MODERATO.
Ye winds and ye waves, bear my sorrows away, Ye
echoes go babble, for naught can I say; Oh! bear to the
ear of sweet Cathleen M'Chree, That my tho'ts are on
her, tho' she thinks not of me. Oh! why will you wander, like
goose leaving gander, Sweet Cathleen M'Chree, sweet Cathleen
M'Chree? Fly all the world over, you'll ne'er find a
lover, so constant as me, so constant as me,
sweet Cathleen M'Chree, sweet Cathleen M'Chree.

This true little heart is your own, my dear cratur,
I'm tender by habit, I'm constant by natur;
A lover so constant, so true you'll ne'er find,
For I love the whole sex, that are pretty and kind.
Oh! why will you wander, &c.

Now Union's the word, it is quite out of order,
To leave your poor Dermot in grief and disorder;
United to thee, ev'ry hardship I'll brave,
And when dead, will own myself still your fond slave.
Oh! why will you wander, &c.

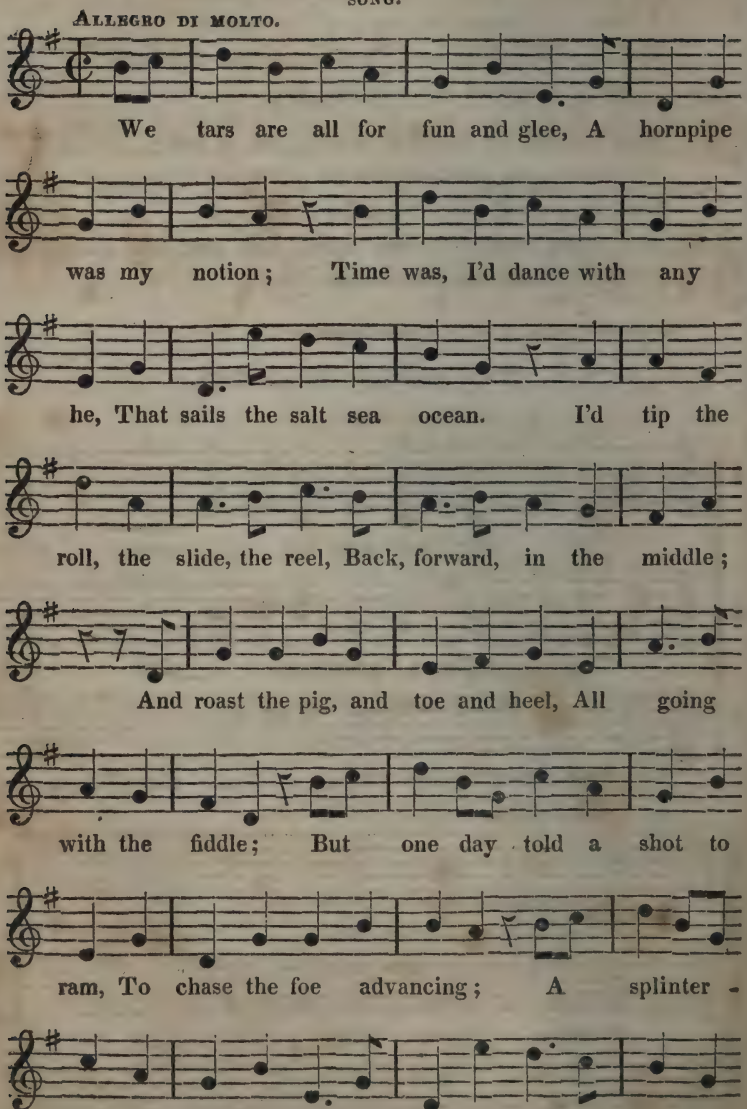
THE SEVEN WISE MEN.

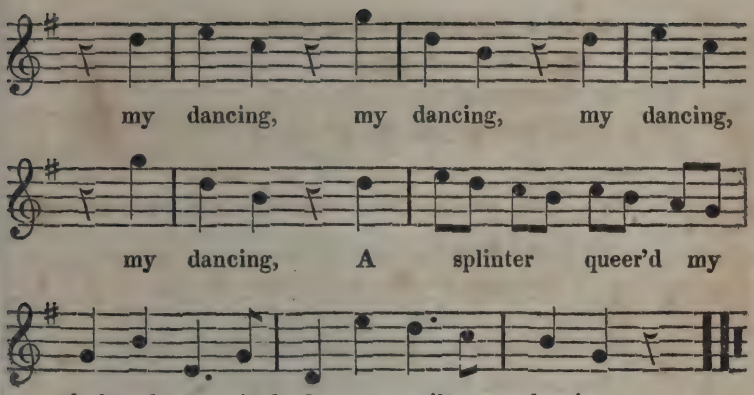
CATCH.


1
2
3
The wise men were but seven, ne'er
The Muses were but nine, the
And three merry boys, and three merry boys, and
more shall be for me:
Worthies three times three:
three merry boys are we:

"DAMAG'D" JACK.

SONG.


ALLEGRO DI MOLTO.
We tars are all for fun and glee, A hornpipe
was my notion; Time was, I'd dance with any
he, That sails the salt sea ocean. I'd tip the
roll, the slide, the reel, Back, forward, in the middle;
And roast the pig, and toe and heel, All going
with the fiddle; But one day told a shot to
ram, To chase the foe advancing; A splinter -
queer'd my larboard gam, And damme, spoilt my dancing,



Well, I'm, says I, no churlish elf,
We messmates be all brothers;
Tho' I can't have the fun myself,
I may make fun for others.
A fiddle soon I made my own,
That girls and tars might caper;
Learnt Hail Columbia, Bobbing Joan,
And grow'd a decent scraper:
But, just as I'd the knack on't got,
And did it pretty middling,
I lost my elbow by a shot,
And damme spoilt my fiddling.

So sometimes as I turn'd my quid,
I got a knack of thinking—
That I should be an invalid,
And then I took to drinking:
One day call'd down my gun to man,
To tip it with the gravy;
I gave three cheers, and took the can,
To drink "Columbia's Navy."

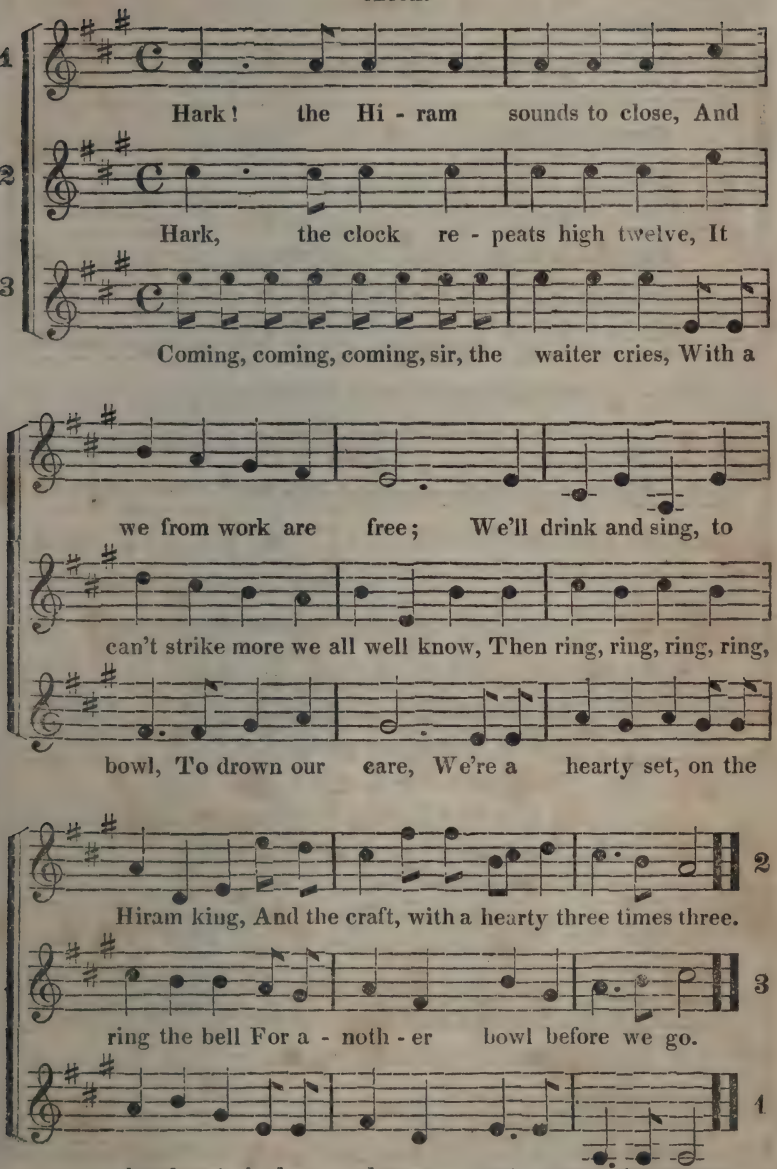
Before a single drop I sipt,
Or got it to my muzzle;
A langridge off my daddle whipt,
And damme split my guzzle.

So then I took to taking snuff,
'Cause how my sorrows doubled;
And pretty pastime 'twas enough,
D'ye see when I was troubled:
But fortune, that mischievous elf,
Still at some fun or other;
(Not that I minds it for myself,
But just for Poll and mother;)
One day while lying on a tack,
To keep two spanking foes off;
A broadside comes, capsizes Jack,
And damme knocks my nose off.

So in misfortune's school grown tough,
In this same sort of knowledge;
Thinking mayhap I'd not enough,
They sent me here to college:
And here we tell old tales and smoke,
And laugh while we are drinking;
Sailors you know will have their joke,
E'en though the ship was sinking:
For I, while I get grog to drink,
My wife, or friend, to toast in;
'Twill be no easy thing I think,
Damme, to spoil my singing.

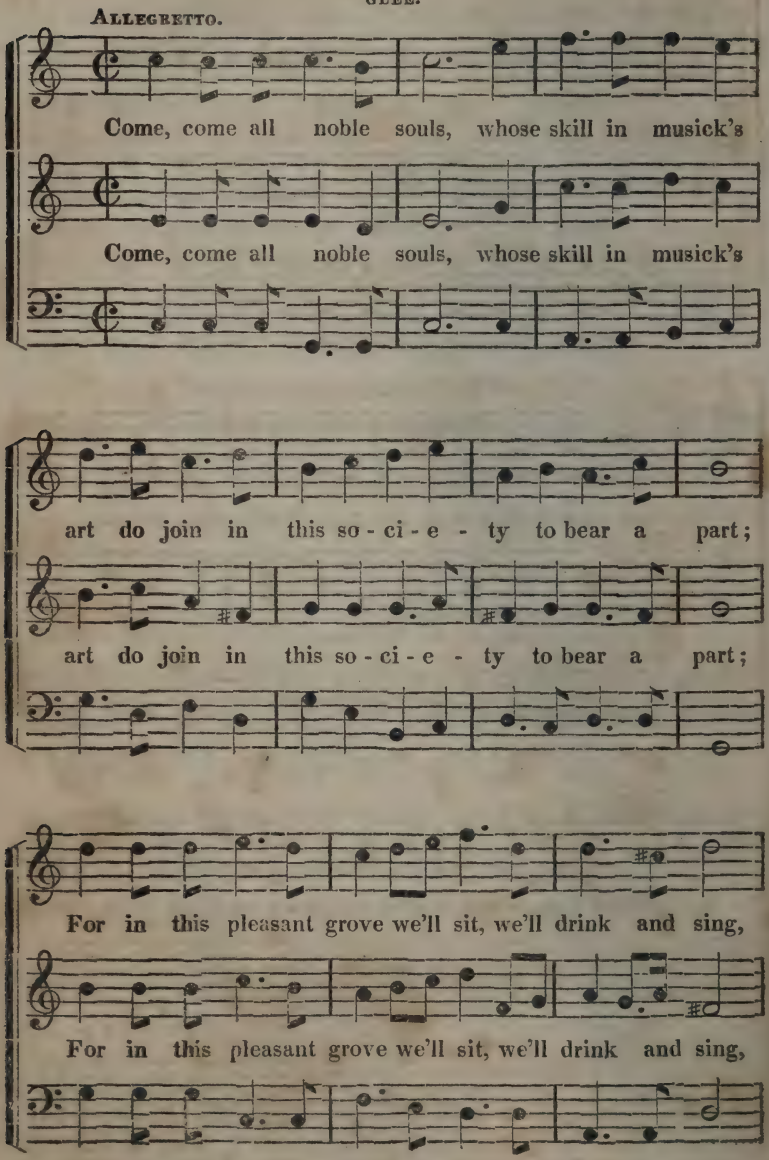
HARK! THE HIRAM.

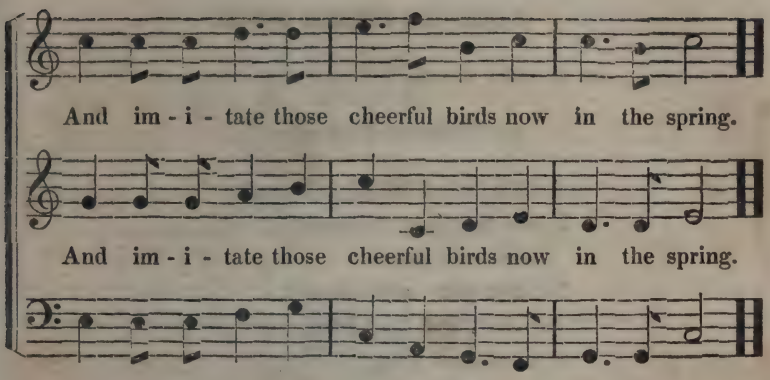
CATCH.

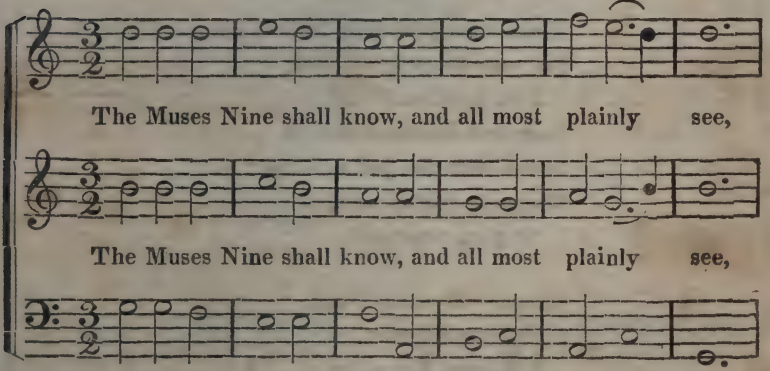

1
2
3
Hark! the Hi - ram sounds to close, And
Hark, the clock re - peats high twelve, It
Coming, coming, coming, sir, the waiter cries, With a
we from work are free; We'll drink and sing, to
can't strike more we all well know, Then ring, ring, ring, ring,
bowl, To drown our care, We're a hearty set, on the
2
Hiram king, And the craft, with a hearty three times three.
3
ring the bell For a - noth - er bowl before we go.
1
level met, And we always part upon the square.

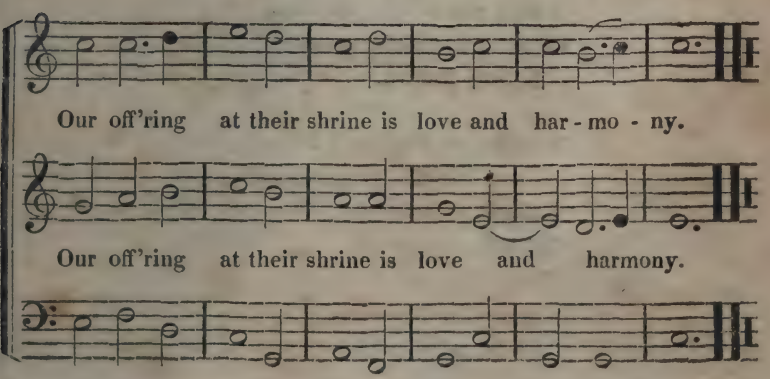
COME ALL NOBLE SOULS.

GLEE.


Allegretto.
Come, come all noble souls, whose skill in musick's
Come, come all noble souls, whose skill in musick's
art do join in this so - ci - e - ty to bear a part;
art do join in this so - ci - e - ty to bear a part;
For in this pleasant grove we'll sit, we'll drink and sing,
For in this pleasant grove we'll sit, we'll drink and sing,


And im - i - tate those cheerful birds now in the spring.
And im - i - tate those cheerful birds now in the spring.


The Muses Nine shall know, and all most plainly see,
The Muses Nine shall know, and all most plainly see,


Our off'ring at their shrine is love and har - mo - ny.
Our off'ring at their shrine is love and harmony.

MARK MASTER'S SONG.

TO BE SUNG DURING THE CLOSING CEREMONY.

(*Tune, see 13th page.*)

MARK MASTERS, all appear
Before the Chief O'erseer;
In concert move:
Let him your work inspect,
For the Chief Architect,
If there is no defect,
He will approve.

Those who have pass'd the Square,
For your rewards prepare;
Join heart and hand;
Each with his mark in view,
March with the just and true;
Wages to you are due,
At your command.

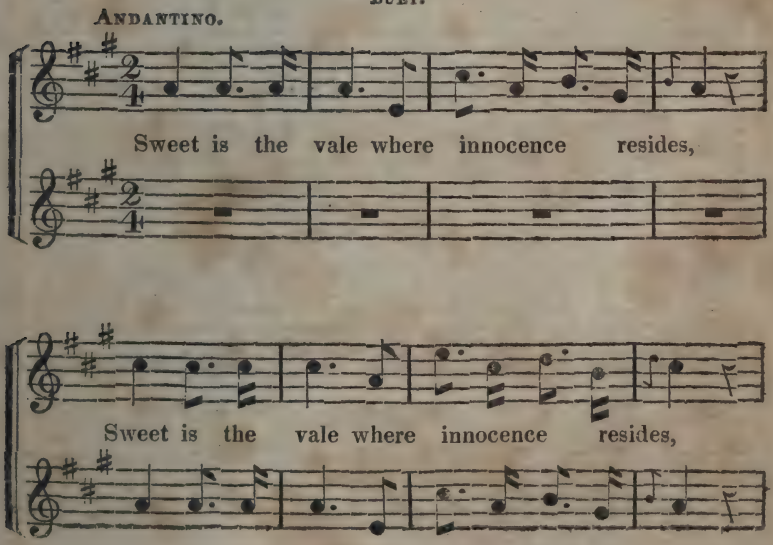
Hiram, the widow's son,
Sent unto Solomon
Our great Key-stone;
On it appears the name
Which raises high the fame
Of all to whom the same
Is truly known.

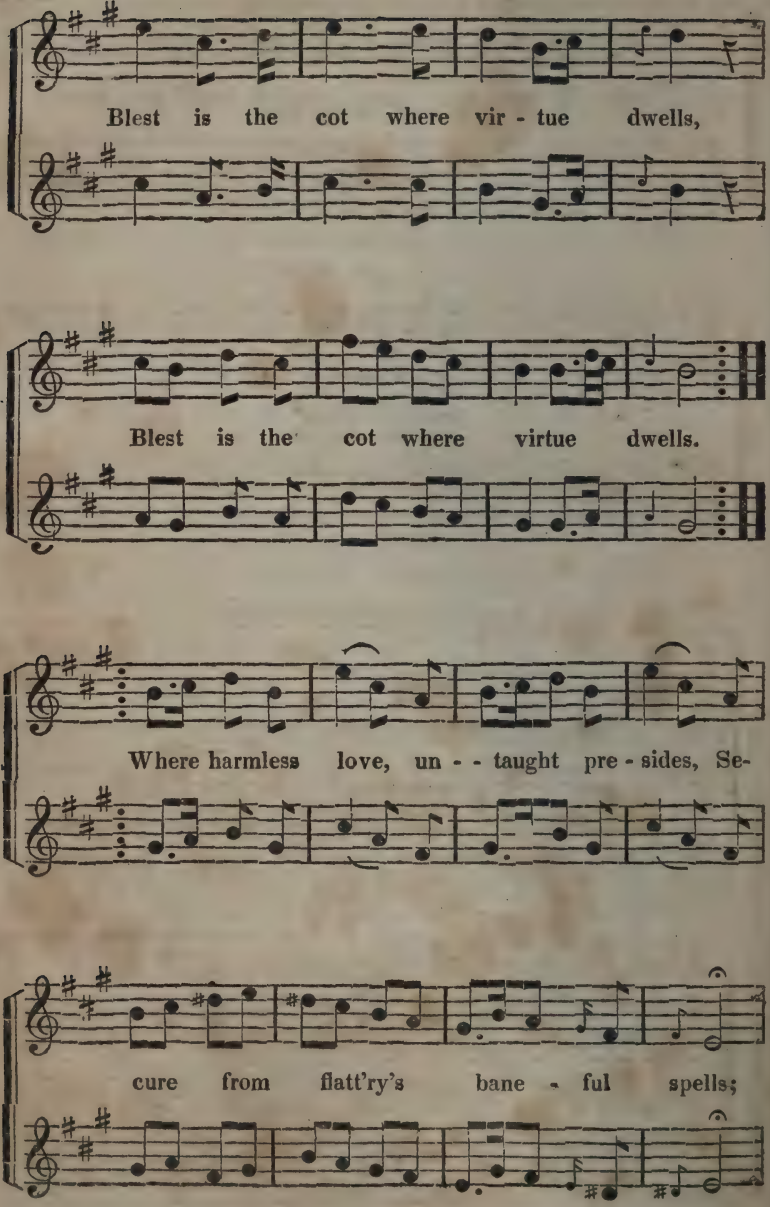
Now to the Westward move,
Where, full of strength and love,
Hiram doth stand;
But if impostors are
Mix'd with the worthy there,
Caution them to beware
Of the right hand.

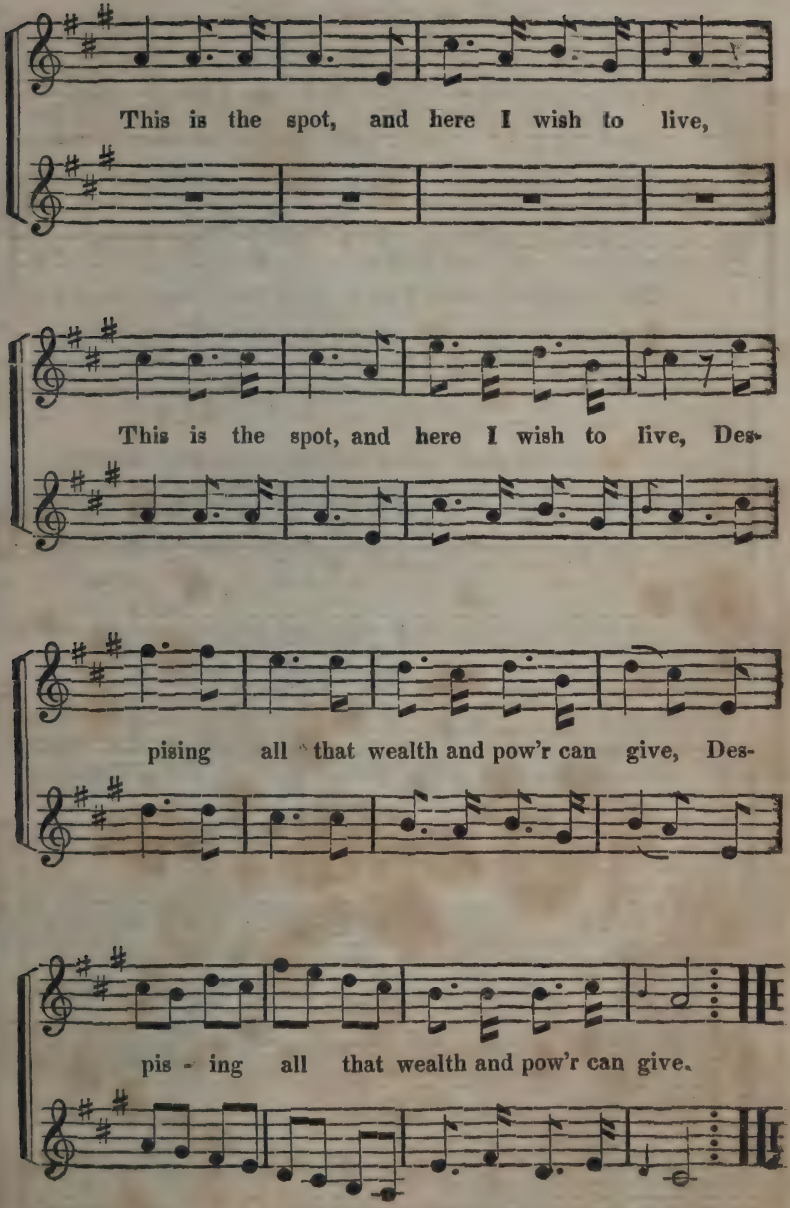
Now to the praise of those
Who triumph o'er the foes
Of mason's art;
To the praiseworthy three,
Who founded this degree:
May all their virtues be
Deep in our hearts.

SWEET IS THE VALE.

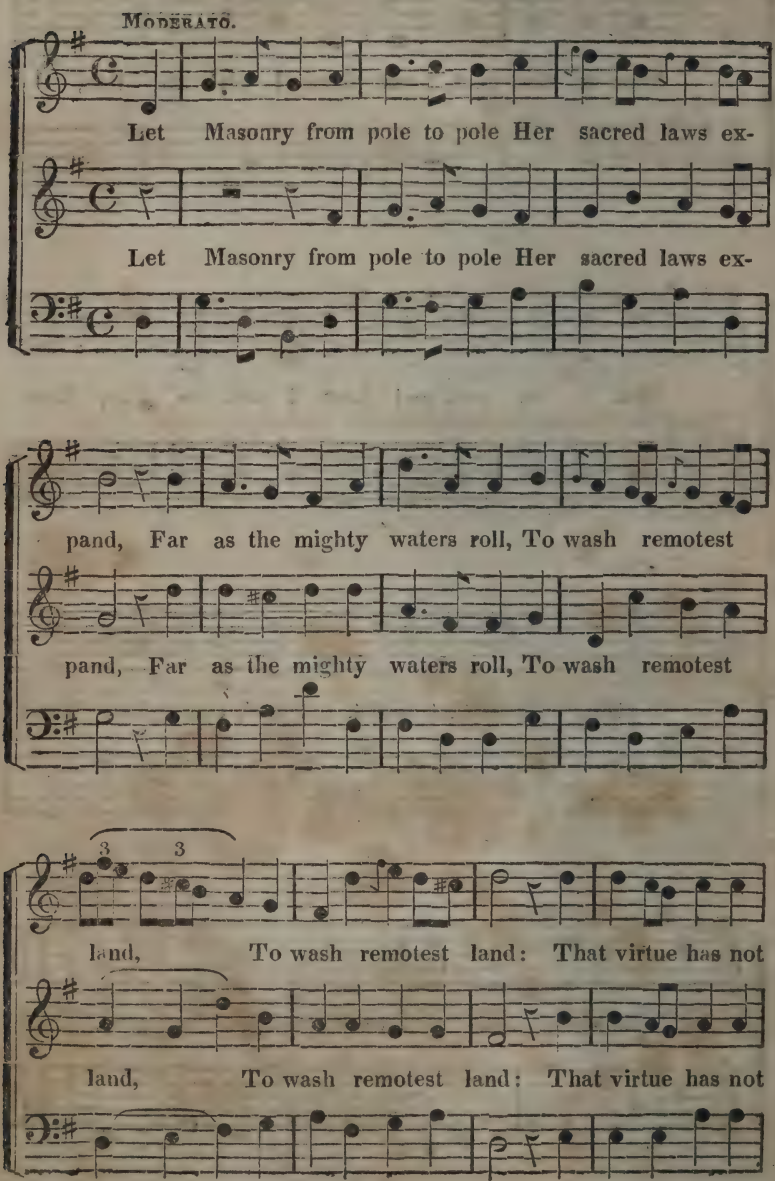
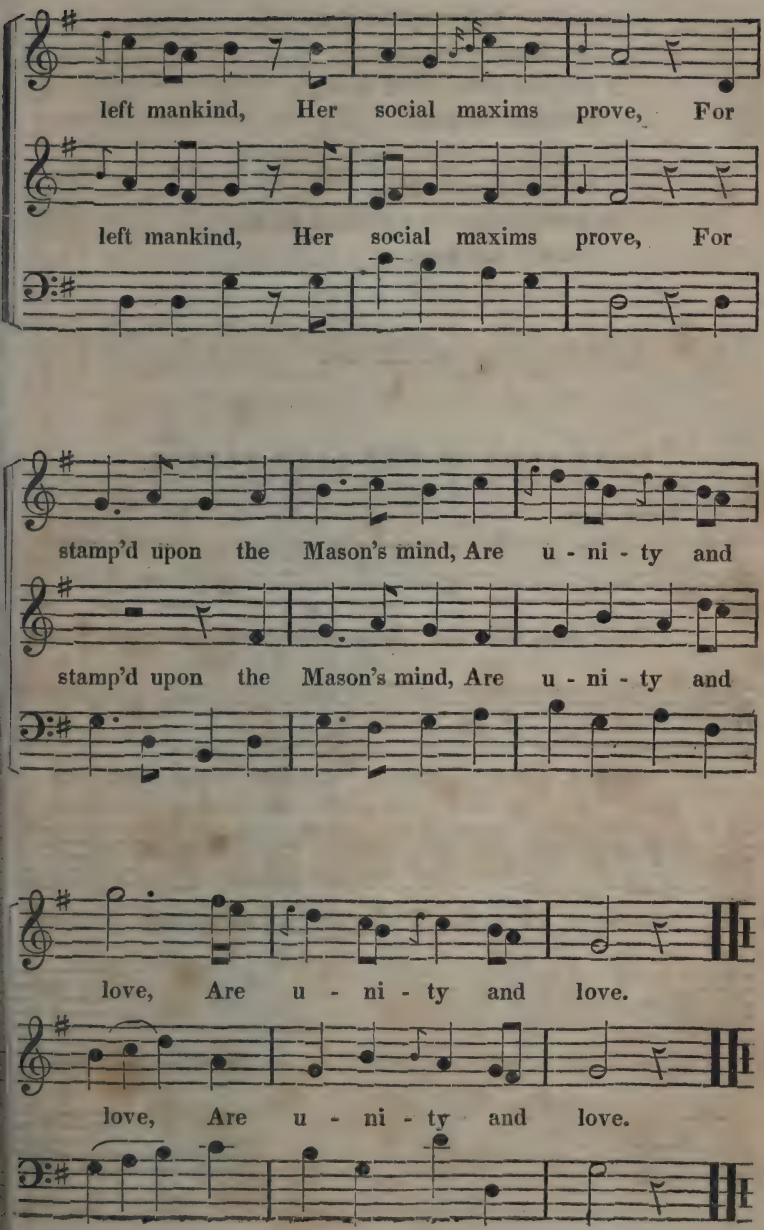
DUET.




Blest is the cot where vir - tue dwells,
Blest is the cot where virtue dwells.
Where harmless love, un - - taught pre - sides, Se-
cure from flatt'ry's bane - ful spells;

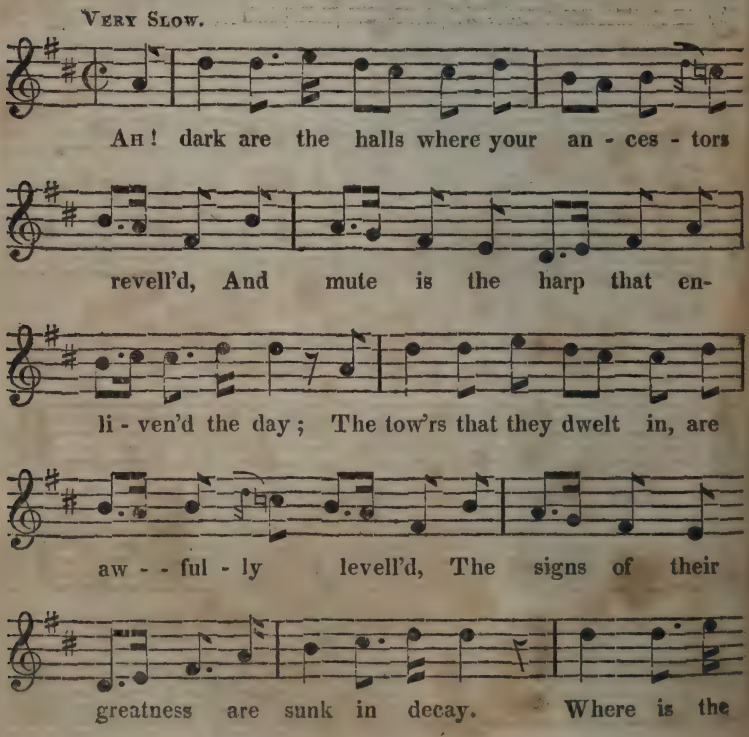

This is the spot, and here I wish to live,
This is the spot, and here I wish to live, Des-
pising all that wealth and pow'r can give, Des-
pis - ing all that wealth and pow'r can give.

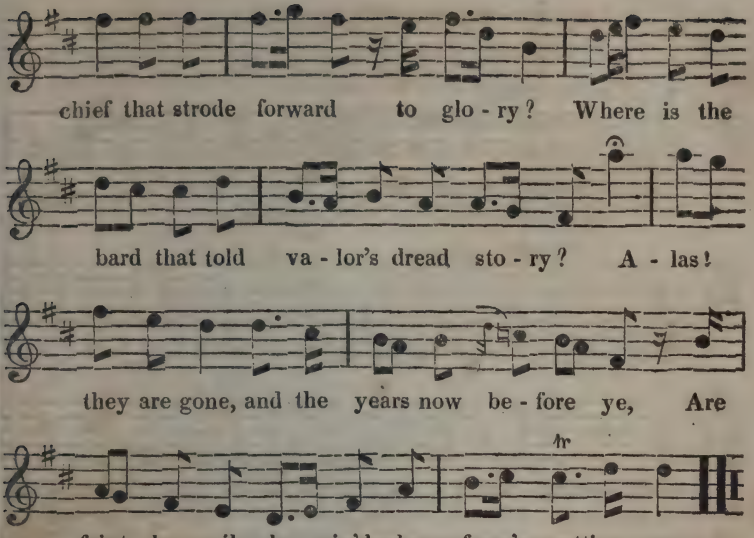
PAST MASTER'S SONG.


MODERATO.
Let Masonry from pole to pole Her sacred laws ex-
Let Masonry from pole to pole Her sacred laws ex-
pand, Far as the mighty waters roll, To wash remotest
pand, Far as the mighty waters roll, To wash remotest
3
3
land, To wash remotest land: That virtue has not
land, To wash remotest land: That virtue has not

left mankind, Her social maxims prove, For
left mankind, Her social maxims prove, For
stamp'd upon the Mason's mind, Are u - ni - ty and
stamp'd upon the Mason's mind, Are u - ni - ty and
love, Are u - ni - ty and love.
love, Are u - ni - ty and love.

Ascending to her native sky,
  Let Masonry increase;
A glorious pillar rais'd on high,
  Integrity its base.
Peace adds to olive boughs entwin'd,
  An emblematic dove,
As stamp'd upon the Mason's mind,
  Is unity and love.

THE SONG OF THE LAST HARPER.

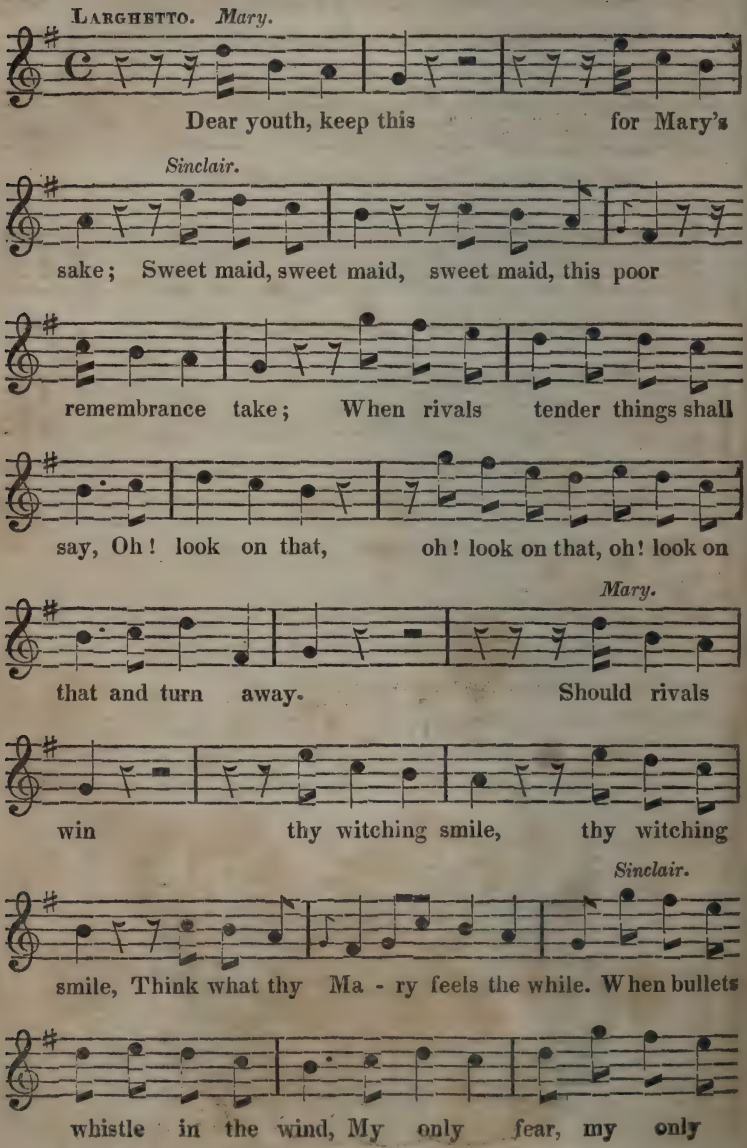

Very Slow.
Ah! dark are the halls where your an - ces - tors
revell'd, And mute is the harp that en-
li - ven'd the day; The tow'rs that they dwelt in, are
aw - - ful - ly levell'd, The signs of their
greatness are sunk in decay. Where is the


chief that strode forward to glo - ry? Where is the
bard that told va - lor's dread sto - ry? A - las!
they are gone, and the years now be - fore ye, Are
faint - ly il - lu . min'd by fame's setting ray.

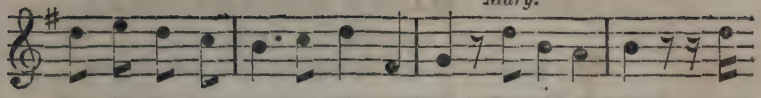
O Erin! whilst life in this bosom is swelling,
Shall I neglect thee, the land of my birth?
On thy mountains I'll hold with sweet friendship my dwelling,
And hymn forth thy praises, thou fav'rite of earth.
Beauty shall weave rosy garlands beside me,
Peace round thy shores shall with plenty provide me:
In thy prosperous hour, O my country, I'll pride me,
And the trials that point to the nations thy worth.

DIALOGUE DUET.

FROM SPRIGS OF LAUREL.

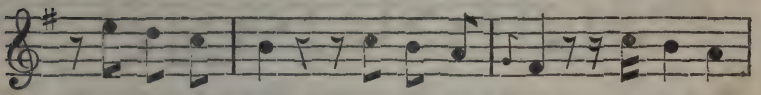

LARGHETTO. Mary.
Dear youth, keep this for Mary's
Sinclair.
sake; Sweet maid, sweet maid, sweet maid, this poor
remembrance take; When rivals tender things shall
say, Oh! look on that, oh! look on that, oh! look on
Mary.
that and turn away. Should rivals
win thy witching smile, thy witching
Sinclair.
smile, Think what thy Ma - ry feels the while. When bullets
whistle in the wind, My only fear, my only

Mary.



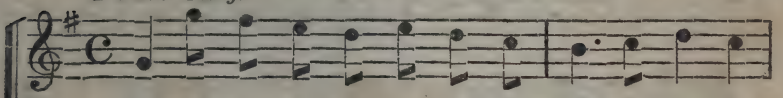
fear is for my treasure left behind. 'Midst waring fields may

angels come, And o'er thy head their pinions spread;

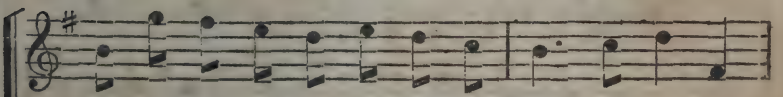


Then bring my love, Then bring my love in safety

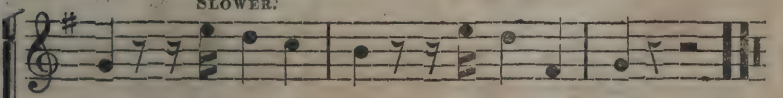
DUET. *Mary.*



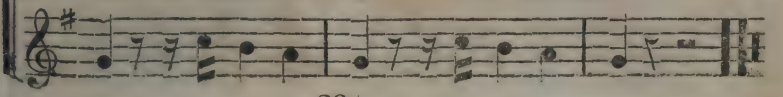
home. 'Midst waring fields may angels come, And o'er thy

Sinclair.

head their pinions spread, Then bring my love in safety

SLOWER.



home, Then bring my love in safety home.

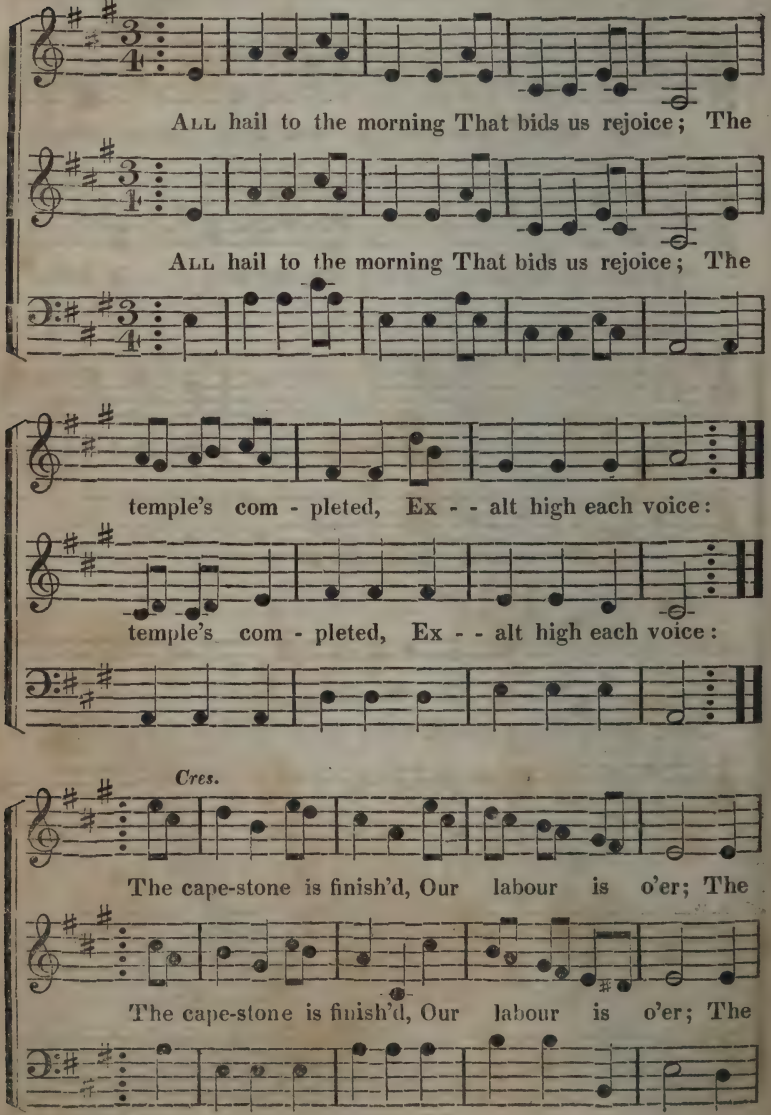


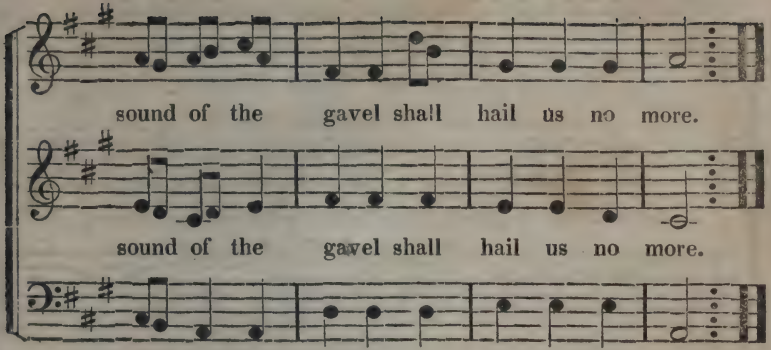
MOST EXCELLENT MASTER'S SONG.

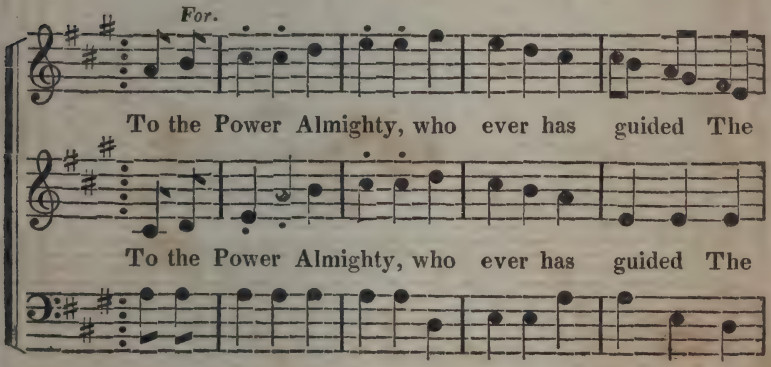
BY BROTHER T. S. WEBB.

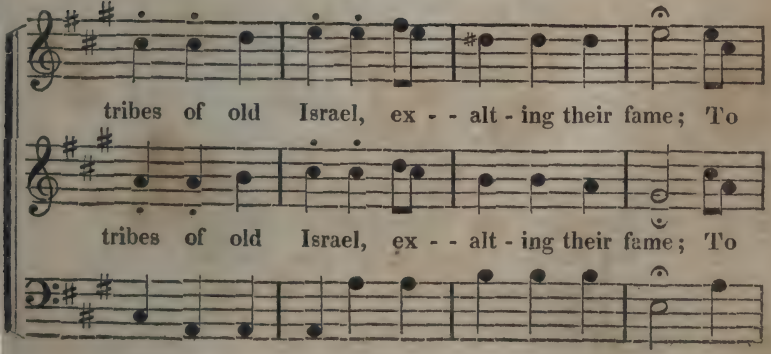
To be sung when one is received into that Degree.

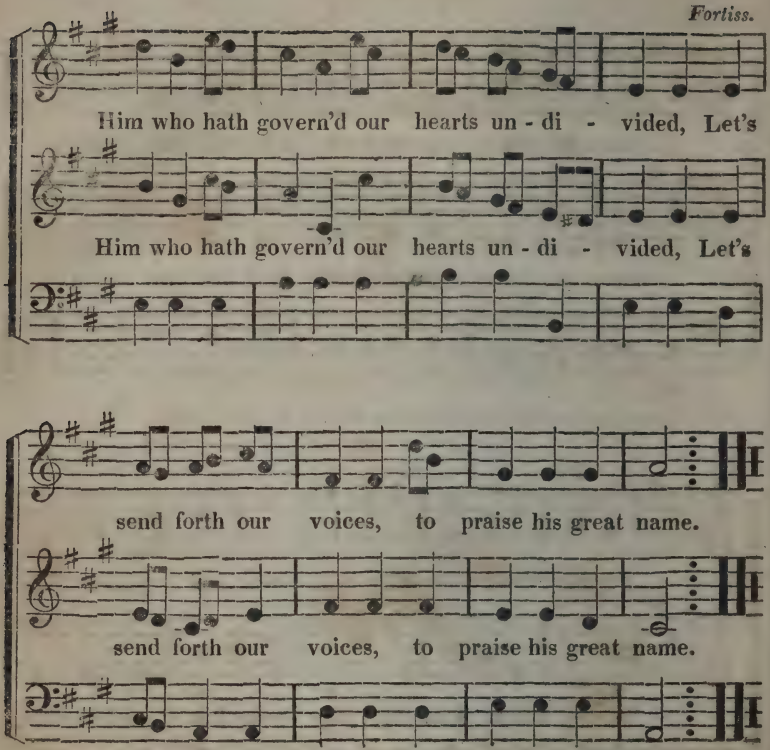
ANDANTE VIVACE. MEZZA VOCE.


All hail to the morning That bids us rejoice; The
All hail to the morning That bids us rejoice; The
temple's com - pleted, Ex - - alt high each voice:
temple's com - pleted, Ex - - alt high each voice:
Cres.
The cape-stone is finish'd, Our labour is o'er; The
The cape-stone is finish'd, Our labour is o'er; The


sound of the gavel shall hail us no more.
sound of the gavel shall hail us no more.


For.
To the Power Almighty, who ever has guided The
To the Power Almighty, who ever has guided The


tribes of old Israel, ex - - alt - ing their fame; To
tribes of old Israel, ex - - alt - ing their fame; To


Fortiss.
Him who hath govern'd our hearts un - di - vided, Let's
Him who hath govern'd our hearts un - di - vided, Let's
send forth our voices, to praise his great name.
send forth our voices, to praise his great name.

Companions assemble
On this joyful day,
Th' occasion is glorious,
The key-stone to lay;
Fulfill'd is the promise,
By the ANCIENT OF DAYS,
To bring forth the cape-stone,
With shouting and praise.

Ceremonies.

There's no more occasion for level or plumb-line,
For trowel or gavel, for compass or square;
Our works are completed, the Ark safely seated,
And we shall be greeted as workmen most rare.

Now those that are worthy,
Our toils who have shar'd,
And prov'd themselves faithful,
Shall meet their reward.
Their virtue and knowledge,
Industry and skill,
Have our approbation,
Have gain'd our good will.
We accept and receive them most excellent masters,
Invested with honours, and pow'r to preside;
Amongst worthy craftsmen, wherever assembled,
The knowledge of masons to spread far and wide.

Almighty Jehovah,
Descend now, and fill
This Lodge with thy glory,
Our hearts with good will!
Preside at our meetings,
Assist us to find
True pleasure in teaching
Good will to mankind.
Thy wisdom inspired the great institution,
Thy strength shall support it, till nature expire;
And when the creation shall fall into ruin,
Its beauty shall rise through the midst of the fire!

The following elegant Song was written for the City Troop of Philadelphia Cavalry, by Paul Allen, Esq. formerly of Providence, R. I.

(*Tune, see 60th page.*)

ON yonder mount, whose awful height
Projects a shade so far,
And rises in the gloom of night,
A couch for evening's star:
Her web in haste, night's maiden chaste,
Spins beautiful to see;
In silver threads the lustre spreads,
And sparkles on the sea.

And we have seen her army bright,
Her sentinel on high;
Who watch'd with us the round of night,
To guard each sleeping eye:
Sweet hour of rest! the pillow's prest
By beauty's blushing face;
Ah! who shall dare to enter there,
And harm such sleeping grace!

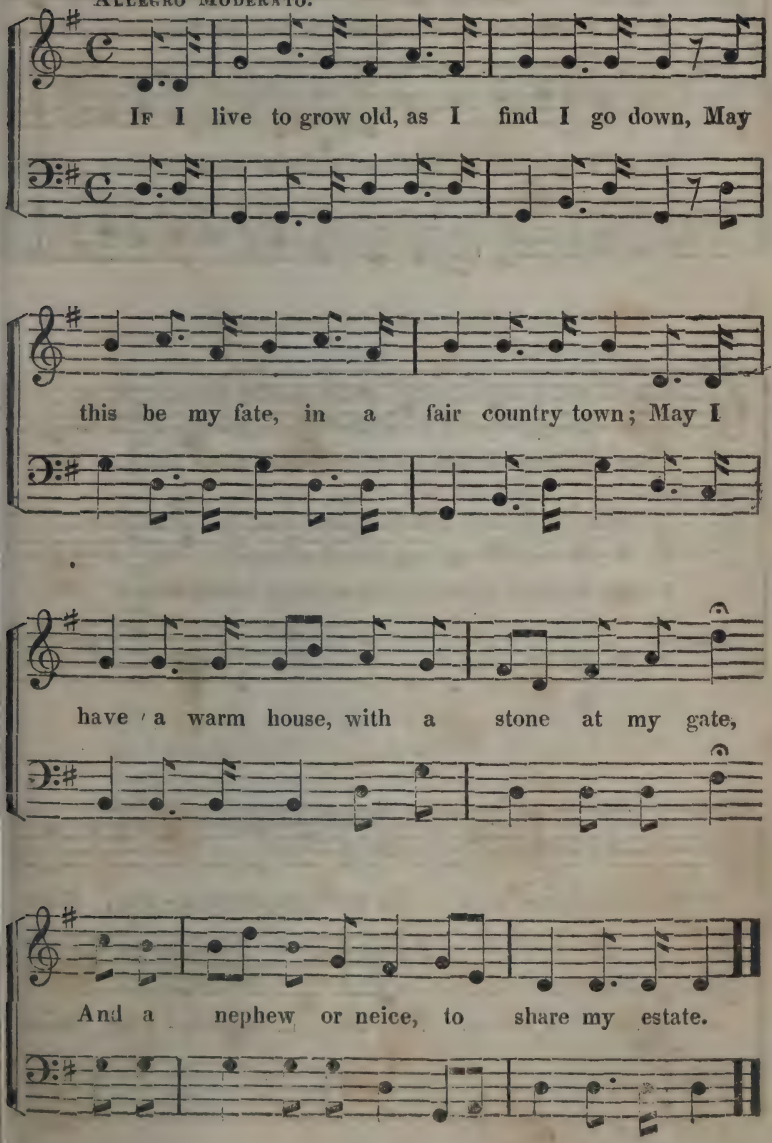
See, where the flames of battle break,
Yon youth so tall and fair!
He sleeps, what power can now awake
The dull, cold marble there?
His spirit stalks the moon-beam walks,
And, loth to bid farewell!
He hovers light, the guard of night,
Round her he loves so well.

Then do not spurn your guards, ye fair,
Nor slightly hold their fame;
A prouder office none can bear,
Since angels do the same.
That eye that speaks, those blushing cheeks,
Shall all our cares beguile;
What laurel e'er was half so dear
As lovely woman's smile?

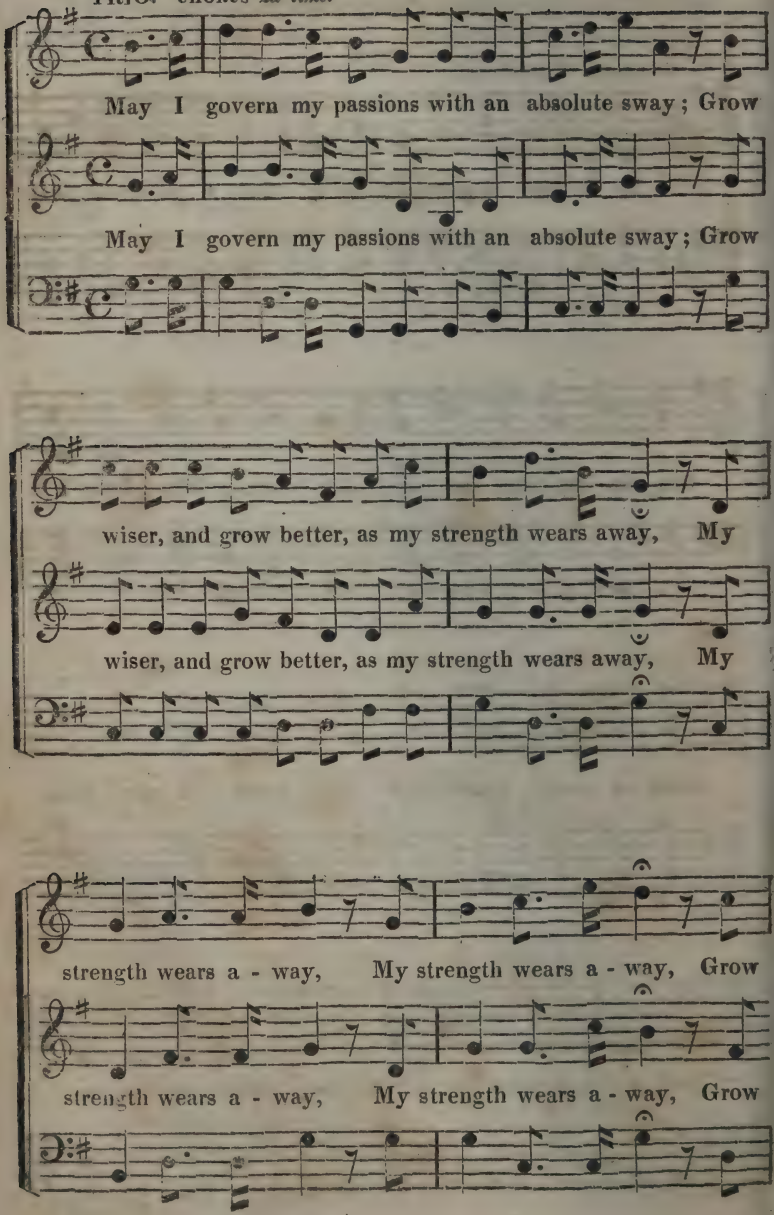
CONTENTMENT.

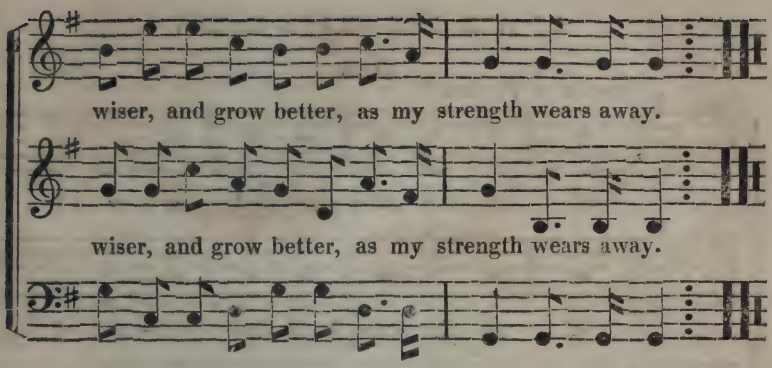
SONG.

ALLEGRO MODERATO.


If I live to grow old, as I find I go down, May
this be my fate, in a fair country town; May I
have a warm house, with a stone at my gate,
And a nephew or neice, to share my estate.

TRIO. CHORUS *2d time.*


May I govern my passions with an absolute sway; Grow
May I govern my passions with an absolute sway; Grow
wiser, and grow better, as my strength wears away, My
wiser, and grow better, as my strength wears away, My
strength wears a - way, My strength wears a - way, Grow
strength wears a - way, My strength wears a - way, Grow



In a village so neat, by a murmuring brook,
And the ocean at distance on which I may look;
With a beautiful plain and some shady green trees,
With a carriage and friend, to ride when I please.
May I govern my passions, &c.

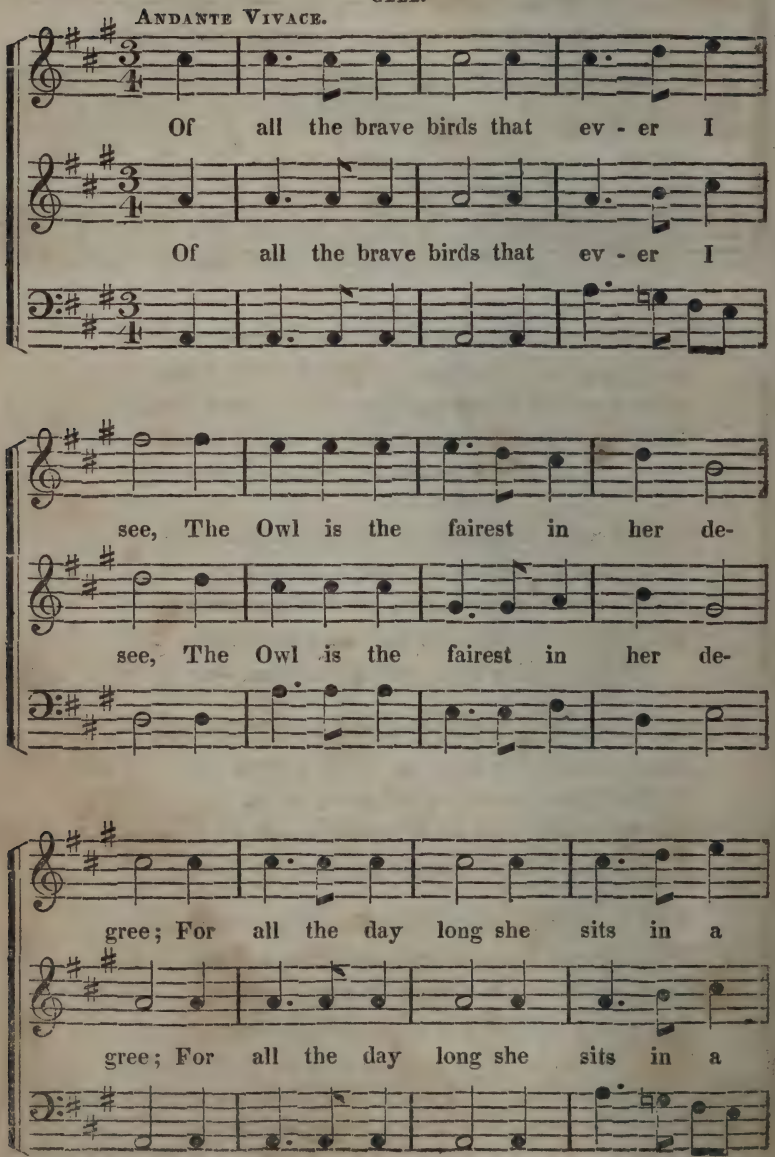
With Horace and Petrarch, and one or two more
Of the best wits that liv'd in ages before;
With a dish of roast mutton, not ven'son nor teal,
And clean, though coarse linen at every meal.
May I govern my passions, &c.

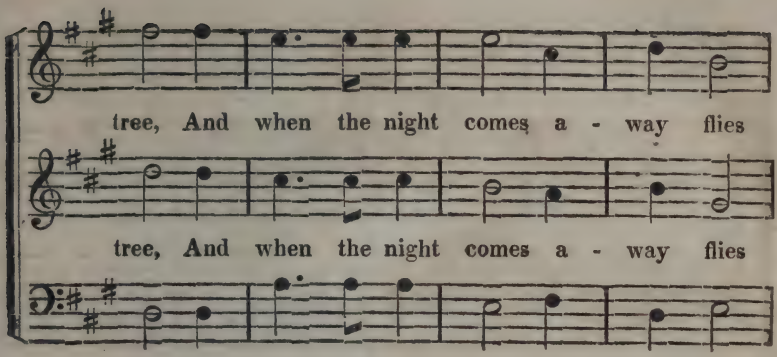
With a pudding on Sundays, and brandy the best,
And remnants of latin to puzzle the priest;
With a hidden reserve of Burgundy wine,
For the mem'ry of *Washington* whenever we dine.
May I govern my passions, &c.

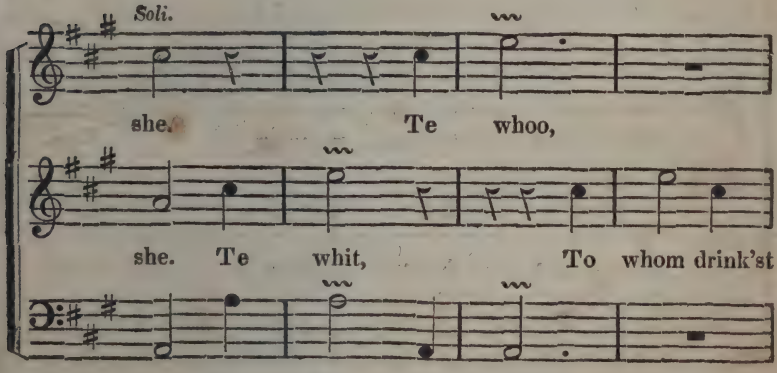
With courage undaunted may I meet my last day,
That, when I am dead, may the better sort say,
In the morning when sober, in evening when mellow,
He's gone! and not left behind him his fellow.
For he govern'd his passions with an absolute sway,
He grew wiser, and grew better, as his strength wore away.
His strength wore away, &c. &c.

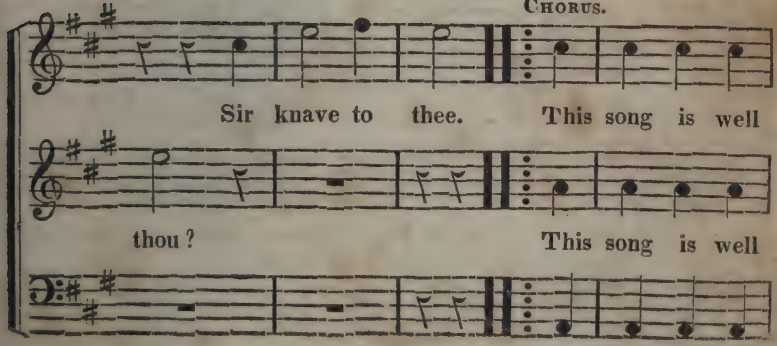
OF ALL THE BRAVE BIRDS.

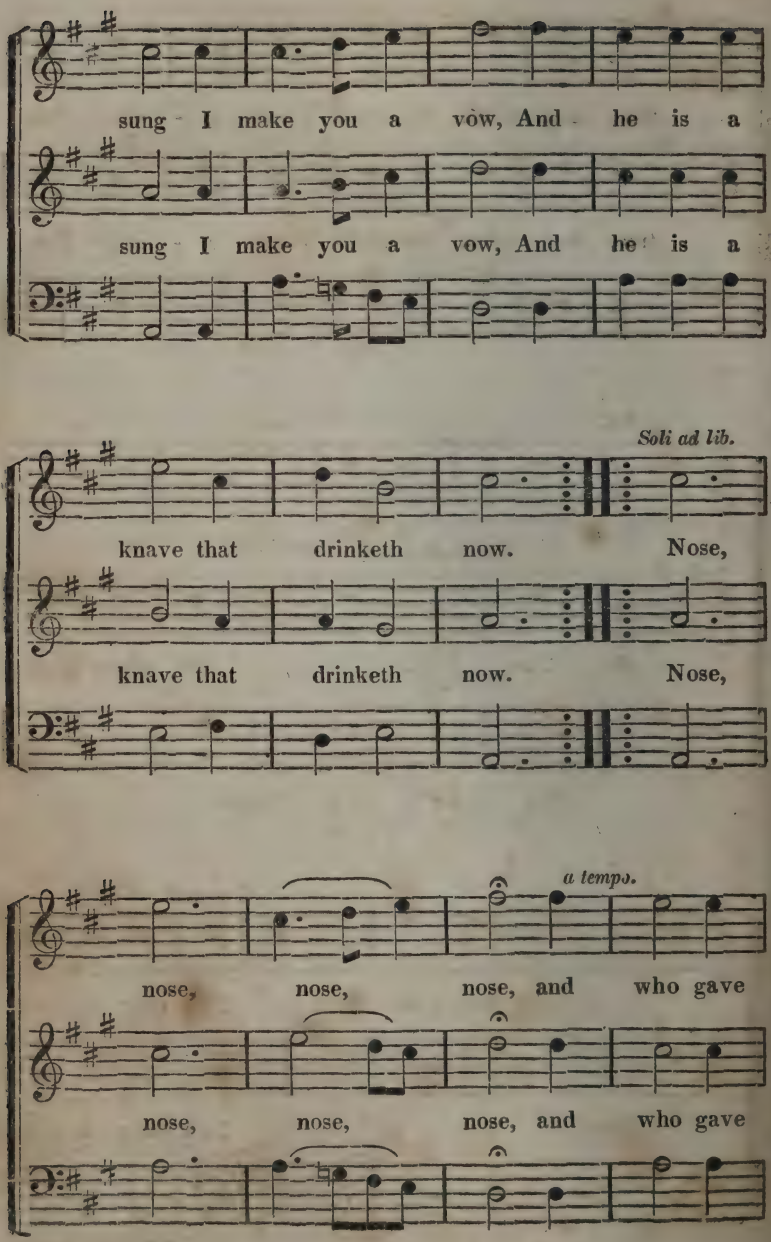
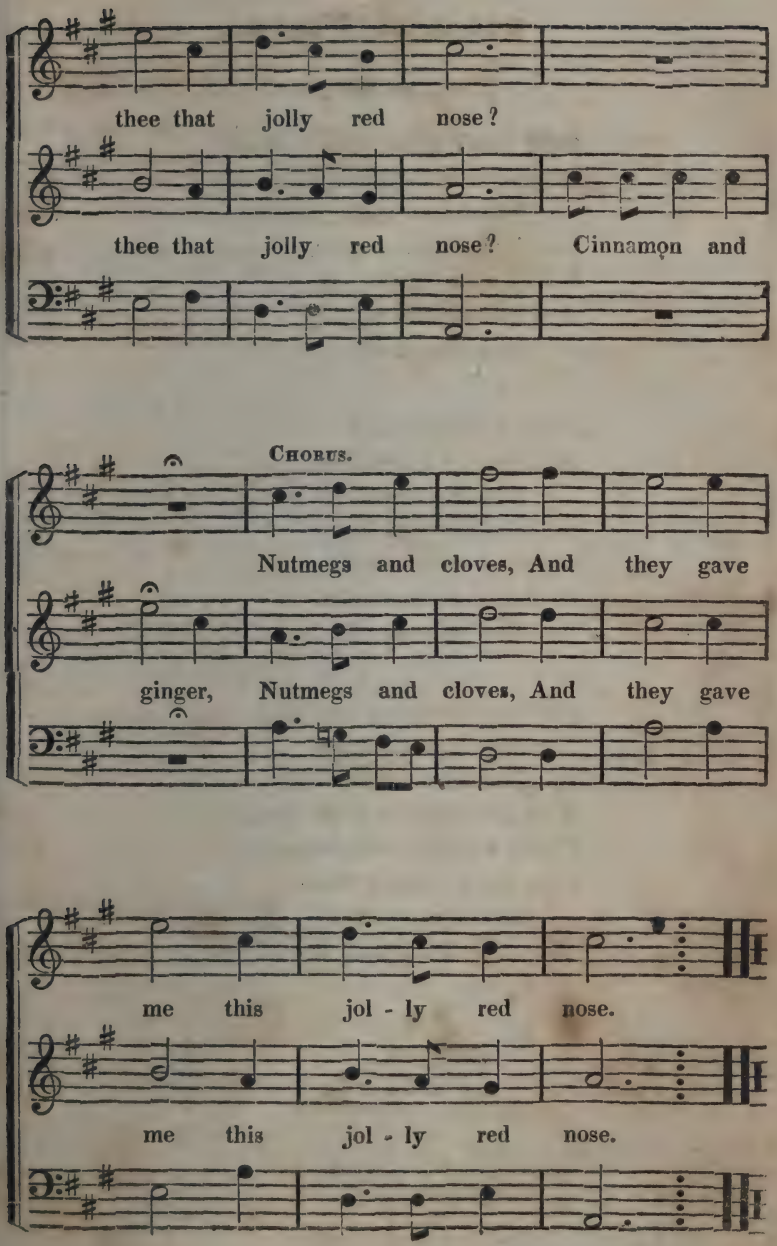
GLEE.


Andante Vivace.
Of all the brave birds that ev - er I
Of all the brave birds that ev - er I
see, The Owl is the fairest in her de-
see, The Owl is the fairest in her de-
gree; For all the day long she sits in a
gree; For all the day long she sits in a


tree, And when the night comes a - way flies
tree, And when the night comes a - way flies


Soli.
she. Te whoo,
she. Te whit, To whom drink'st
Te whit, Te whoo,


Chorus.
Sir knave to thee. This song is well
thou? This song is well


sung I make you a vow, And he is a
sung I make you a vow, And he is a
Soli ad lib.
knave that drinketh now. Nose,
knave that drinketh now. Nose,
a tempo.
nose, nose, nose, and who gave
nose, nose, nose, and who gave

thee that jolly red nose?
thee that jolly red nose? Cinnamon and
Chorus.
Nutmegs and cloves, And they gave
ginger, Nutmegs and cloves, And they gave
me this jol - ly red nose.
me this jol - ly red nose.

ROYAL ARCH SONG.

(*Tune, see 13th page.*)

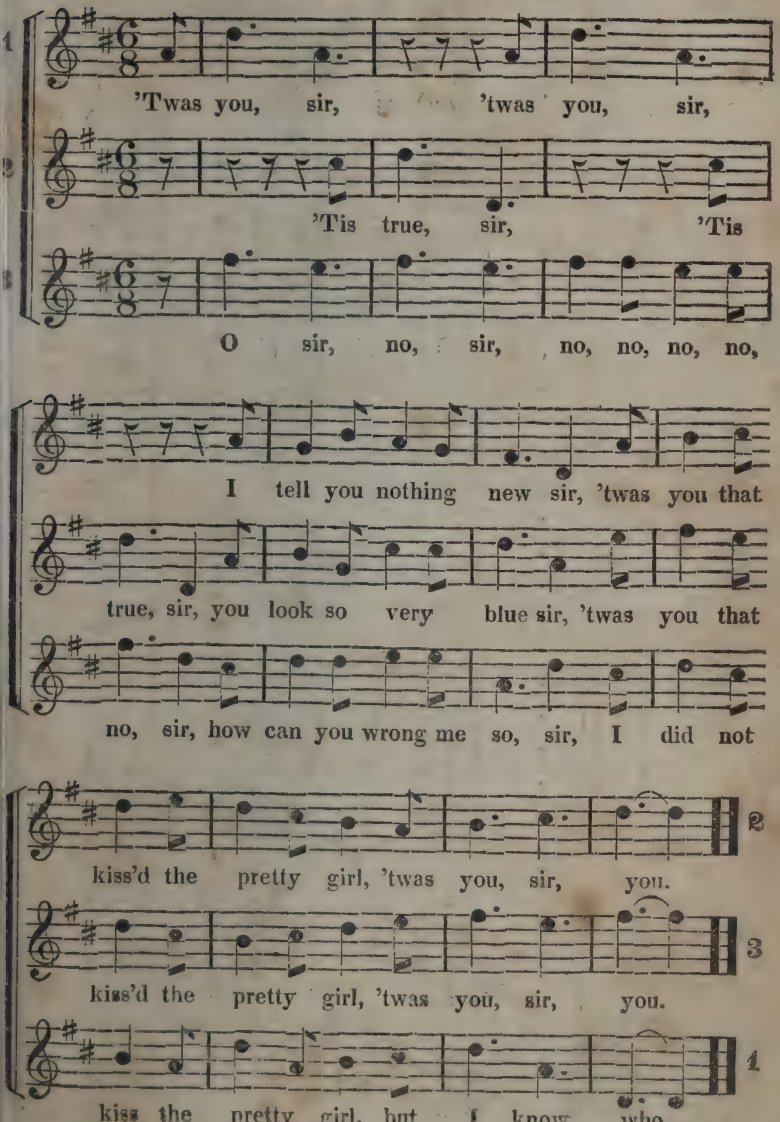
GOD caus'd great lights to shine,
Moving in orbs divine,
Which ever shall
Banish all darkness quite,
With such refulgent light,
And from eternal night,
Save Royals all.

Sanctum sanctorum,
Triangles no more of 'em,
Wisdom's reveal'd;
Sublimest arts refin'd,
Excellent archers bind!
No flaw in heart or mind
Shall be conceal'd.

Few in our numbers are,
Therefore in royal chair
Honours abound;
We'll join both heart and hand,
Whilst truths in gospel stand,
None but the Royal Band
Shall circle round.
We'll join, &c.

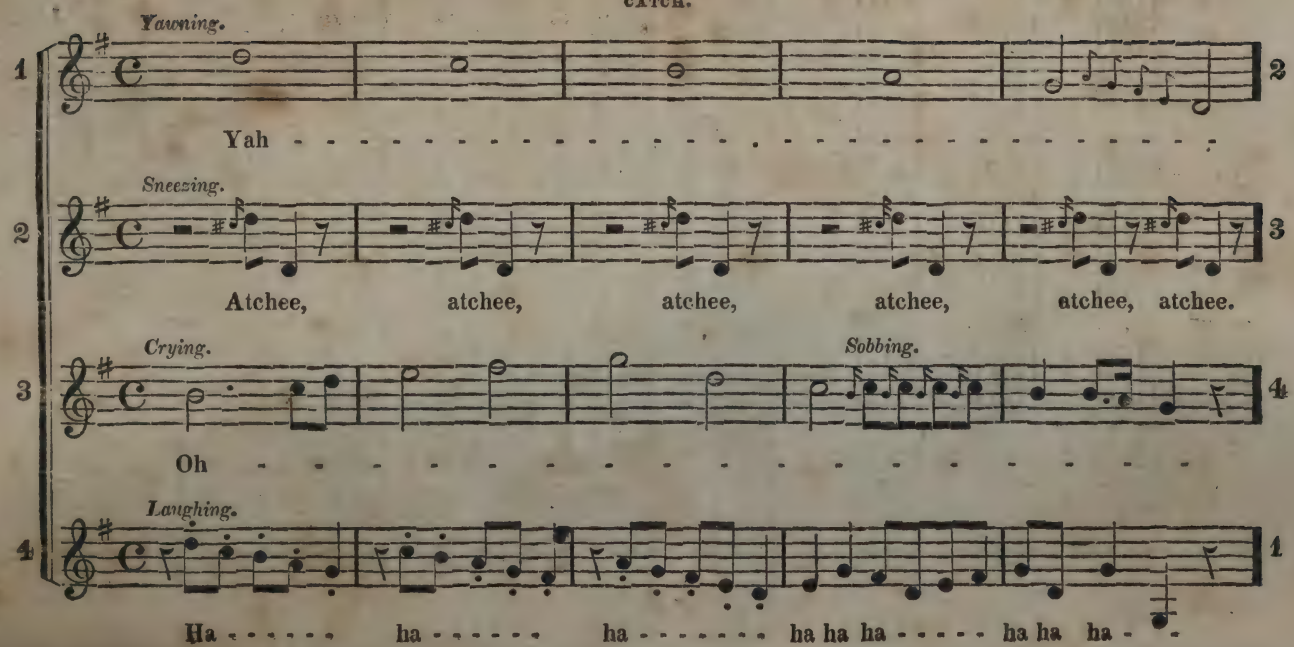
'TWAS YOU, SIR.

CATCH.


1
'Twas you, sir, 'twas you, sir,
2
'Tis true, sir, 'Tis
3
O sir, no, sir, no, no, no, no,
I tell you nothing new sir, 'twas you that
true, sir, you look so very blue sir, 'twas you that
no, sir, how can you wrong me so, sir, I did not
kiss'd the pretty girl, 'twas you, sir, you.
2
kiss'd the pretty girl, 'twas you, sir, you.
3
kiss the pretty girl, but I know who.
1

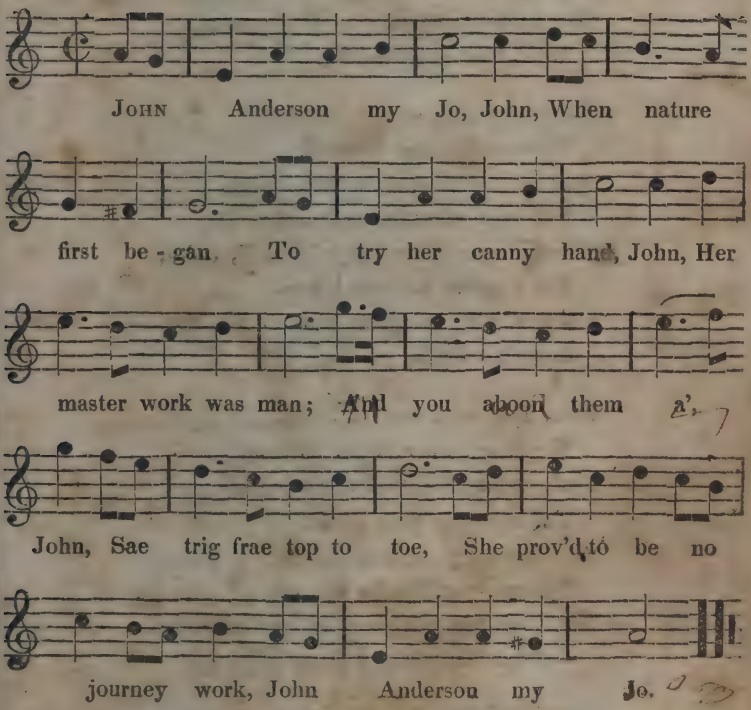
YAWNING, SNEEZING, CRYING, LAUGHING.

CATCH.



JOHN ANDERSON MY JO.

SONG.


John Anderson my Jo, John, When nature
first be - gan To try her canny hand, John, Her
master work was man; And you aboon them a',
John, Sae trig frae top to toe, She prov'd to be no
journey work, John Anderson my Jo.

John Anderson my Jo, John,
When first we were acquaint,
Your locks were like the sloe, John,
Your bonnie brow was brent;
But now your brow is bald, John,
Your locks are like the snaw;
Yet blessings on your frosty pow,
John Anderson, my Jo.

John Anderson my Jo, John,
What pleasure 'tis to see
The young, the lovely brood, John,
Bred up 'twixt you and me;
And ilka lad and lass, John,
In our footsteps to go,
Sure makes a heaven here on earth,
John Anderson, my Jo.

John Anderson my Jo, John,
Ye were my first conceit,
And ay at kirk and market, John,
I've kept you trim and neat:
There's some folks say ye're auld, John,
But I scarce believe it's so,
For you're ay the same kind man to me,
John Anderson, my Jo.

John Anderson my Jo, John,
We've seen our bairns' bairns,*
And, yet my dear John Anderson,
I'm happy in your arms;
And sae are ye in mine, John,
I'm sure you'll ne'er say no,
Tho' the days are gane that we hae seen,
John Anderson, my Jo.

John Anderson my Jo, John,
Fates up and down we've kent;
Yet aye what e'er our lot, John,
We with it were content;
And that's the best of gear, John,
It frae us ne'er can go,
Tho' goud be scant, love we'll ne'er want,
John Anderson, my Jo.

* Children's children.

John Anderson my Jo, John,
The world lo'ed us baith;
We ne'er spake ill o' neebours, John,
Nor did them ony skaith;
To live in peace and quietness
Was a' our care, ye know,
And I'm sure they'll greet, when we are dead,
John Anderson, my Jo.

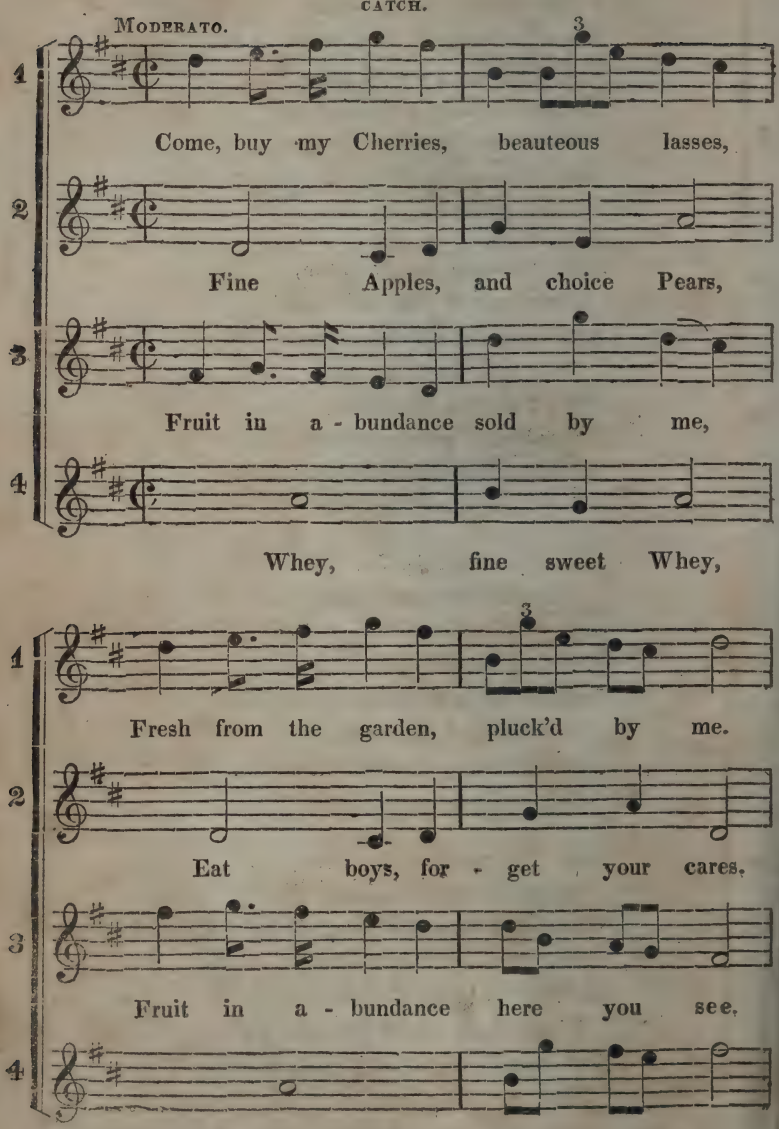
John Anderson my Jo, John,
Frae year to year we've past,
And soon that year maun come, John,
Will bring us to our last.
But let na that affright us, John,
Our hearts were ne'er our foe,
While in innocent delight we liv'd,
John Anderson, my Jo.

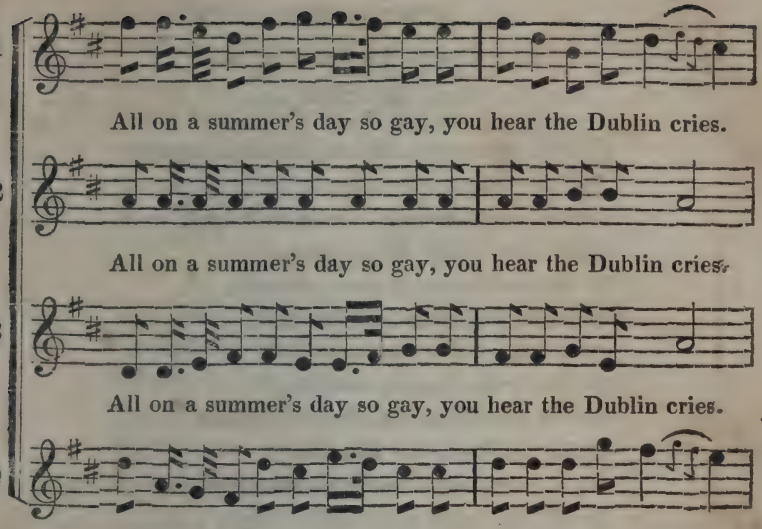
John Anderson, my Jo, John,
Life's hill we clamb thegither,
And mony a canty day, John,
We've had wi' ane anither;
But now we're tott'ring down, John,
So hand in hand we go,
And we'll sleep thegither at the fit,
John Anderson, my Jo.

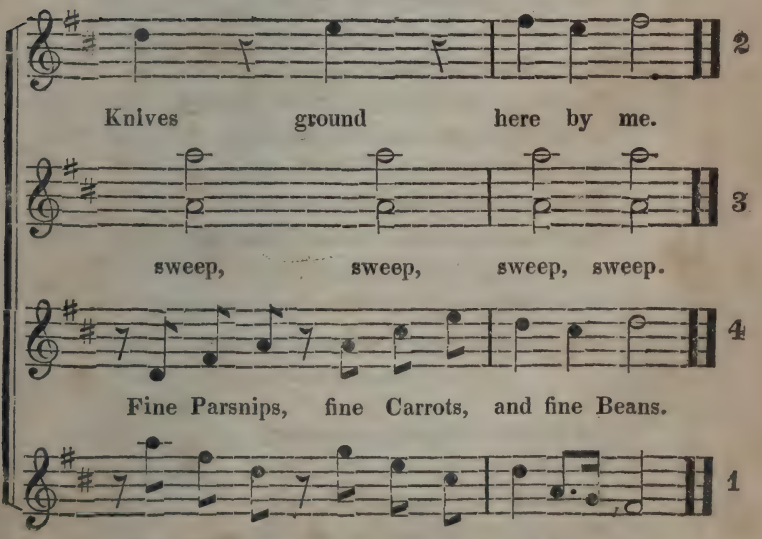
John Anderson my Jo, John,
When we again awake,
Our bairns we will collect, John,
And then our journey take;
For hearts devoid of guile, John,
Find friends where e'er they go,
And seraph's bright shall guide us right,
John Anderson, my Jo.

COME, BUY MY CHERRIES.

CATCH.




1
All on a summer's day so gay, you hear the Dublin cries.
2
All on a summer's day so gay, you hear the Dublin cries.
3
All on a summer's day so gay, you hear the Dublin cries.
4
All on a summer's day so gay, you hear the Dublin cries.


1
2
Knives ground here by me.
2
3
sweep, sweep, sweep, sweep.
3
4
Fine Parsnips, fine Carrots, and fine Beans.
4
1
Fine Radish, fine Lettuce sold by me.

"THE SHIP."

BY JOSEPH L. TILLINGHAST, ESQ.

(*Tune, see 138th page.*)

COME, messmates, cheerly lead the night,
And toast each absent beauty;
Mayhap we'll bleed e'er morning's light,
What then? why 'tis our duty.
In calm or storm, in peace or strife,
Whate'er the cause that breeds it,
A tar knows how to give his life
Whene'er his country needs it.
We've something, too, to give our foes
If they don't gi's the slip, boys;
We'll give them broadsides, blood and blows,
But "Don't give up the ship," boys.
The ship, boys, &c.

When o'er Nantasket's fatal wave
Our Lawrence sought the battle,
And for a hero's crown or grave,
Bade all his thunders rattle;
Says he, "My lads, you know the way
While fights the foe, give slaughter,
And should our valour win the day,
Then give the vanquish'd quarter."
But when capsized, the words that last
Hung on his dying lip, boys,
Were, "Let our flag still crown the mast,
And don't give up the ship, boys."
The ship, boys, &c.

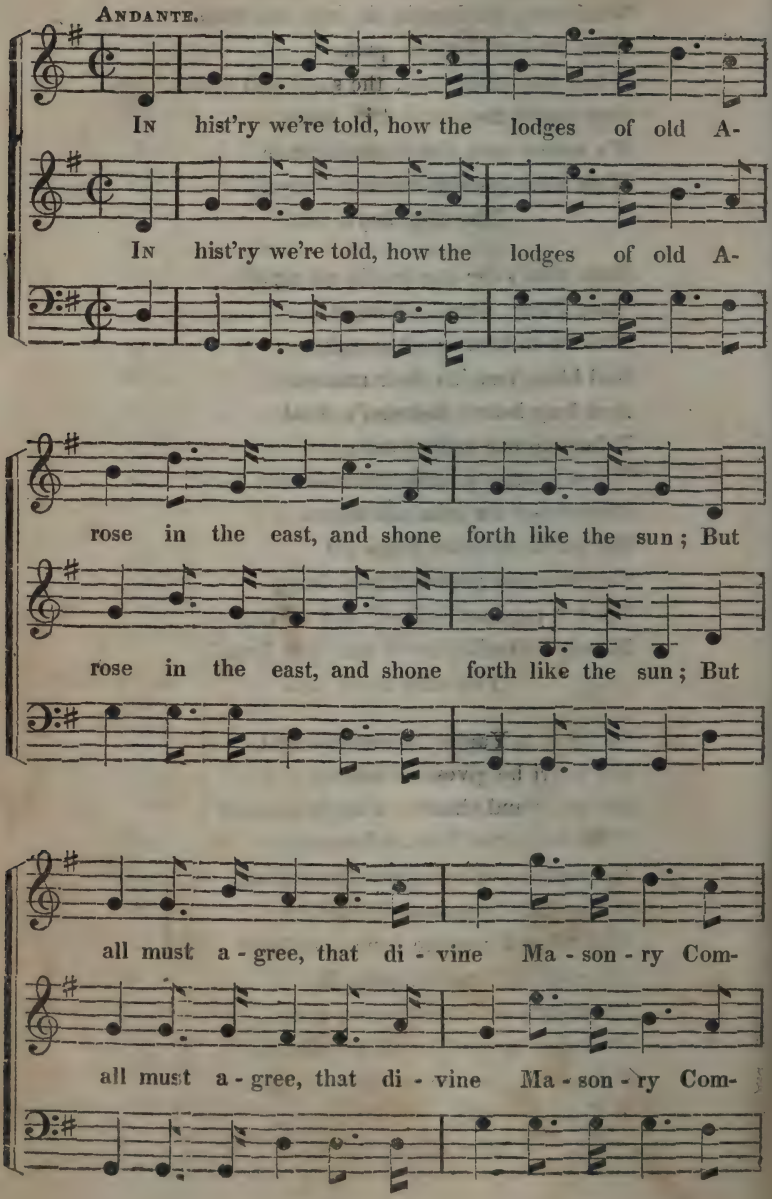
On hammock bloody, wet or dry,
We all must pay our score, boys;
But death and danger's all my eye,
We've seen their face before, boys.
With Hull we stood the Guerriere's force,

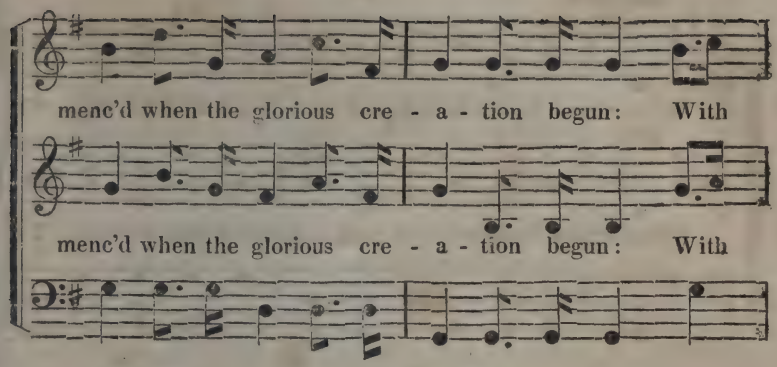
And doff'd the pride of Dacres,
Who swore he thought the joke too coarse
From modest Yankee quakers.
When Bainbridge too, the stout and brave,
Just spoil'd the Java's trip, boys,
We swore upon that crimson wave
We'd ne'er give up our ship, boys.
The ship, boys, &c.

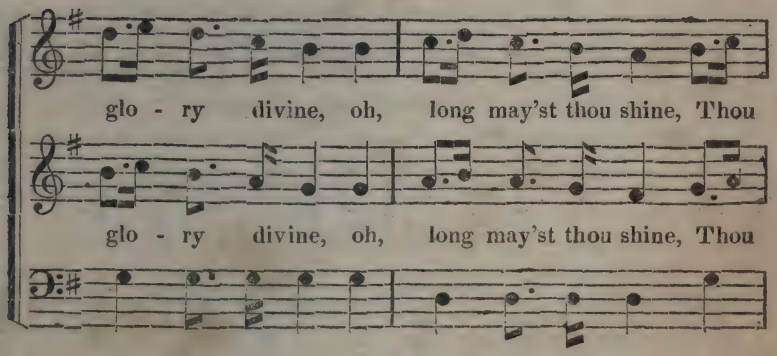
Now what's the use to talk all night
'Bout Perry, Jones, Decatur?
The foe to beat as oft as fight,
God bless 'em, 'tis their nature.
And long before dishonor's shoal
Brings up our gallant navy,
There's many a noble Briton's soul
Must weigh for grim old Davy.
For all in scripture lingo pat
Our chaplain proves it glip, boys,
That "pugnam bonam," and all that
Means "Don't give up the ship, boys."
The ship, boys, &c.

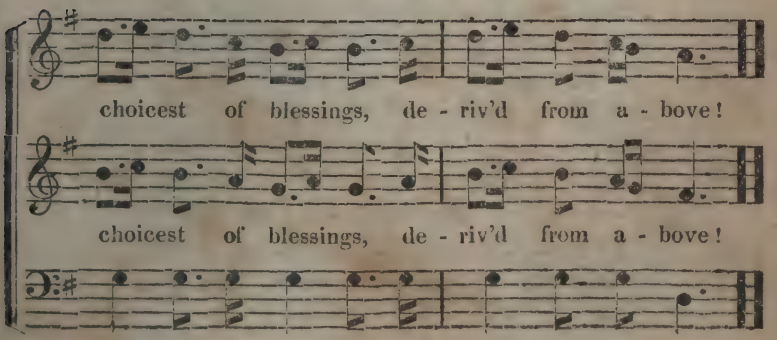
So fill to a Yankee seaman's creed,
His heart he gives his fairest,
His purse and cheer to a brother's need
With songs and fids o'th' rarest;
His hulk—while in life's tide it lives,
His country's arms shall lade it;
And when his cruise is up, he gives
His soul to Him that made it.
But rough or bloody be the wave,
And e'en in death's cold grip, boys,
Columbia's tars, so staunch and brave
Will ne'er give up the ship, boys.
The ship, boys, &c.

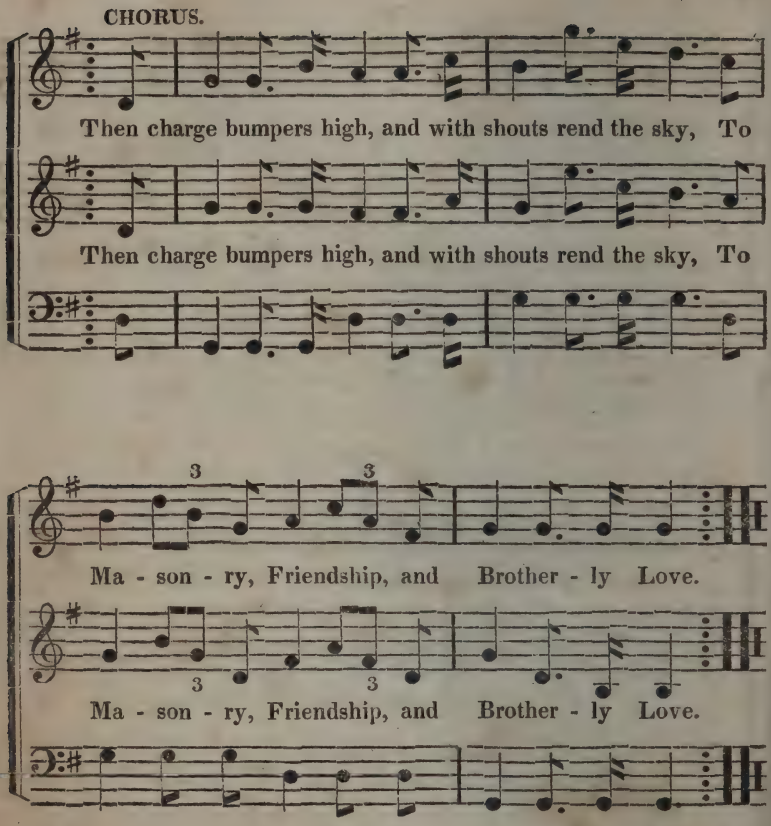
ROYAL MASTER'S SONG.


ANDANTE.
IN hist'ry we're told, how the lodges of old A-
IN hist'ry we're told, how the lodges of old A-
rose in the east, and shone forth like the sun; But
rose in the east, and shone forth like the sun; But
all must a-gree, that di-vine Ma-son-ry Com-
all must a-gree, that di-vine Ma-son-ry Com-


menc'd when the glorious cre - a - tion begun: With
menc'd when the glorious cre - a - tion begun: With


glo - ry divine, oh, long may'st thou shine, Thou
glo - ry divine, oh, long may'st thou shine, Thou


choicest of blessings, de - riv'd from a - bove!
choicest of blessings, de - riv'd from a - bove!


CHORUS.
Then charge bumpers high, and with shouts rend the sky, To
Then charge bumpers high, and with shouts rend the sky, To
Ma - son - ry, Friendship, and Brother - ly Love.
Ma - son - ry, Friendship, and Brother - ly Love.

Judea's great king, whose vast praises we sing,
With wisdom contriv'd while the temple he plann'd;
The mysterious art then took place in each heart,
And Hiram and Solomon went hand in hand:
While each royal name was recorded in fame,
Their works earth and heaven did jointly approve;
Then charge bumpers high, and with shouts rend the sky.
To Masonry, Friendship, and Brotherly Love.

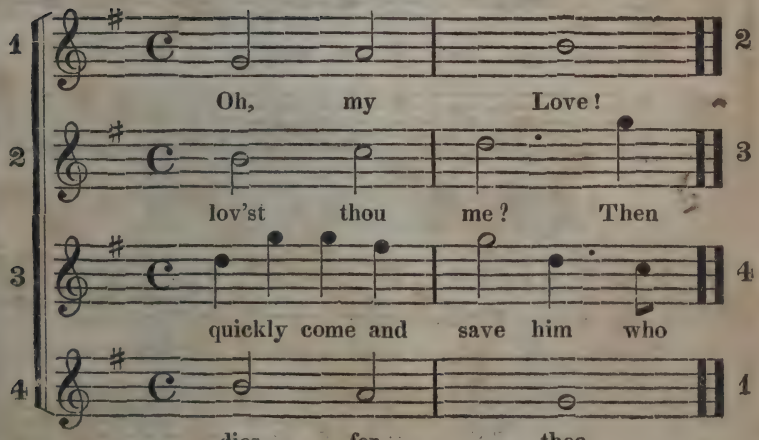
Chorus. Then charge bumpers high, &c.

Then Masons were true, and the craft daily grew;
They liv'd within compass, and work'd by the square;
In friendship they dwelt, no ambition they felt;
Their deeds were upright, and their consciences clear:
On this noble plan Free-masons began;
To help one another they mutually strove;
Then charge bumpers high, and with shouts rend the sky,
To Masonry, Friendship, and Brotherly Love.
Chorus. Then charge bumpers high, &c.

These maxims pursue, and your passions subdue,
And imitate those worthy Masons of yore;
Fix a lodge in each breast, be fair Virtue your guest,
Let Wisdom preside, and let truth tile the door:
So shall we arise to an immortal prize,
In that blissful lodge which no time can remove;
Then charge bumpers high, and with shouts rend the sky,
To Masonry, Friendship, and Brotherly Love.
Chorus. Then charge bumpers high, &c.

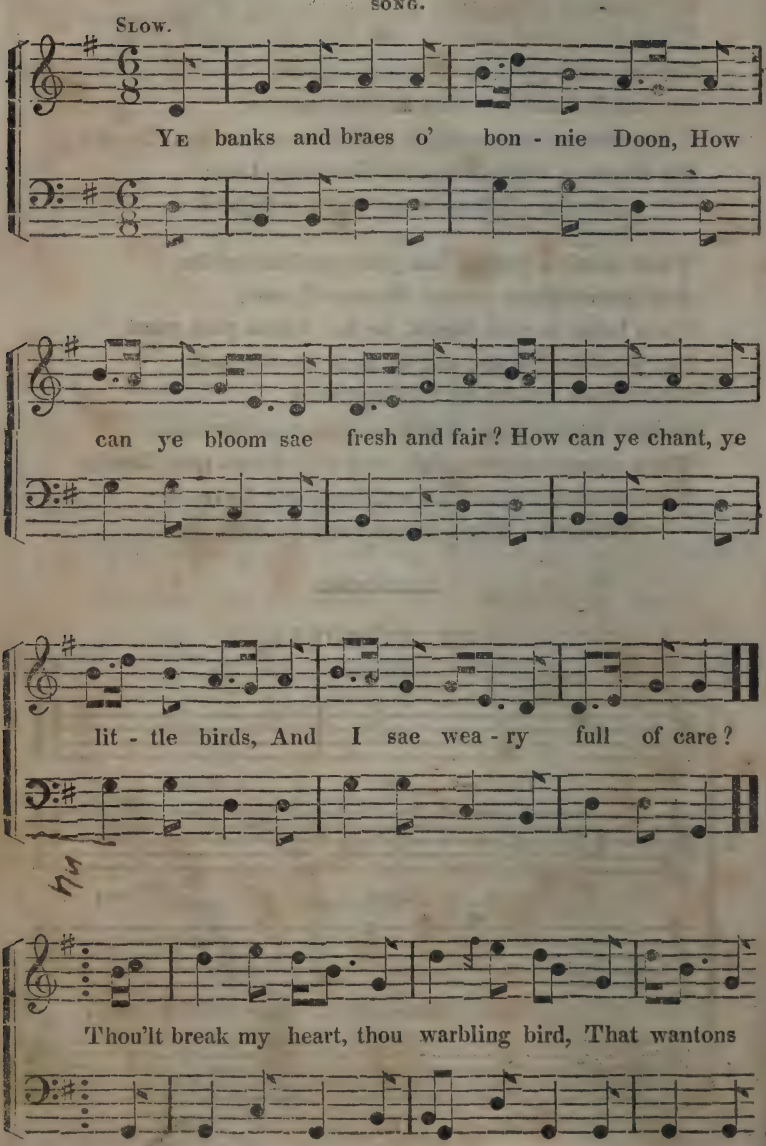
OH, MY LOVE!

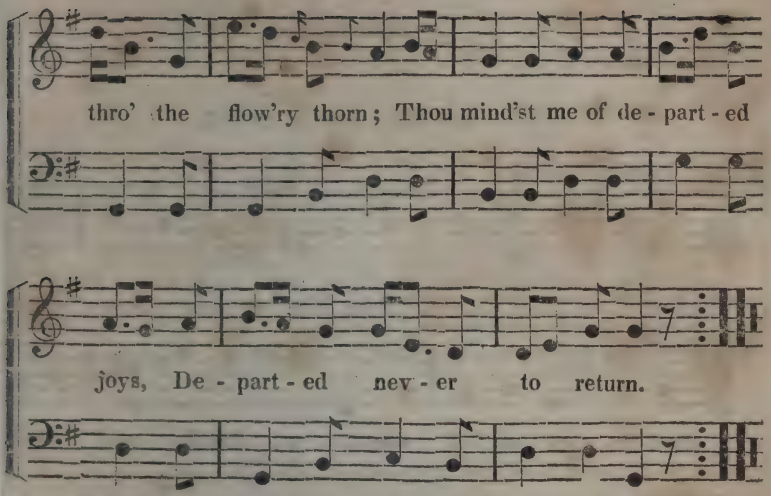
CATCH.



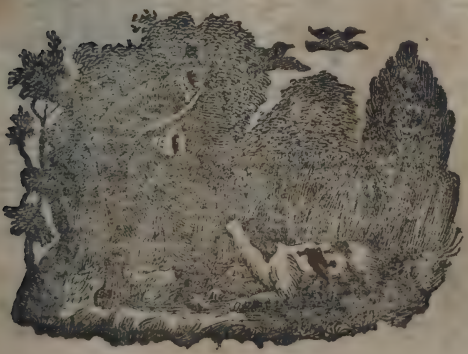
BONNIE DOON.

SONG.


Slow.
Ye banks and braes o' bon - nie Doon, How
can ye bloom sae fresh and fair? How can ye chant, ye
lit - tle birds, And I sae wea - ry full of care?
Thou'lt break my heart, thou warbling bird, That wantons

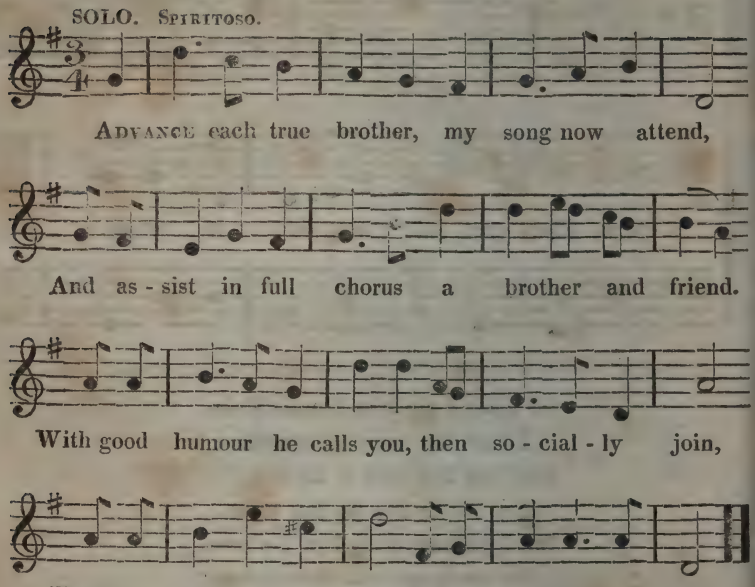


Oft have I rov'd by bonnie Doon,
To see the rose and woodbine twine;
And ilka bird sang o' its love,
And fondly sae did I o' mine.
Wi' lightsome heart I pu'd a rose,
Fu' sweet upon its thorny tree;
And my fause lover stole my rose,
But ah! he left the thorn wi' me.

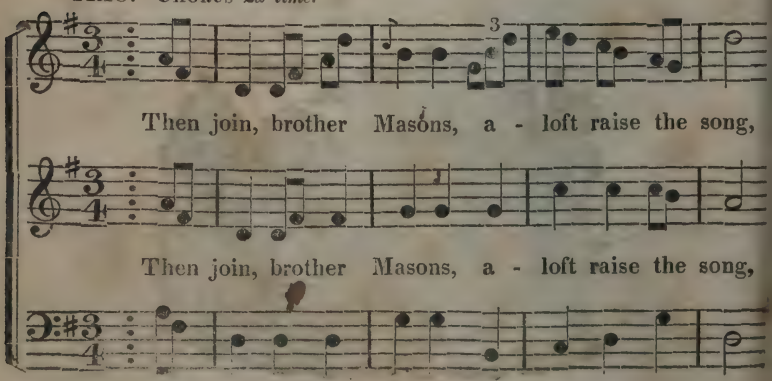


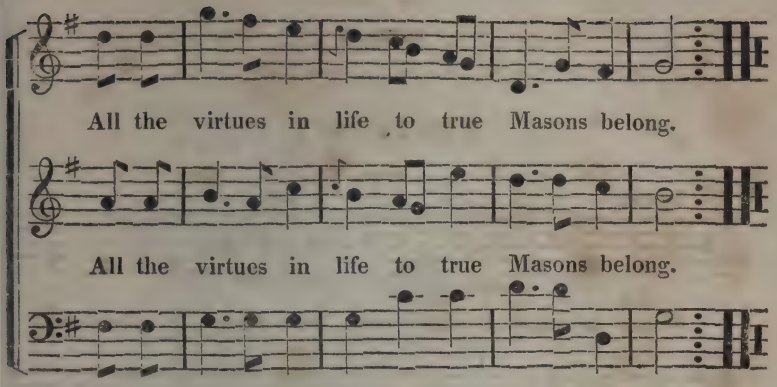
GRAND MASTER'S SONG.

SOLO. SPIRITOSO.


ADVANCE each true brother, my song now attend,
And as - sist in full chorus a brother and friend.
With good humour he calls you, then so - cial - ly join,
That the ceiling may ring with a theme that's di - vine.

TRIO. CHORUS *2d time.*





The wisest of men was a mason we know:
From him our chief honours and dignities flow;
He founded the temple, the pillars he rais'd,
And Solomon still in our songs shall be prais'd.
Chorus. Then join, &c.

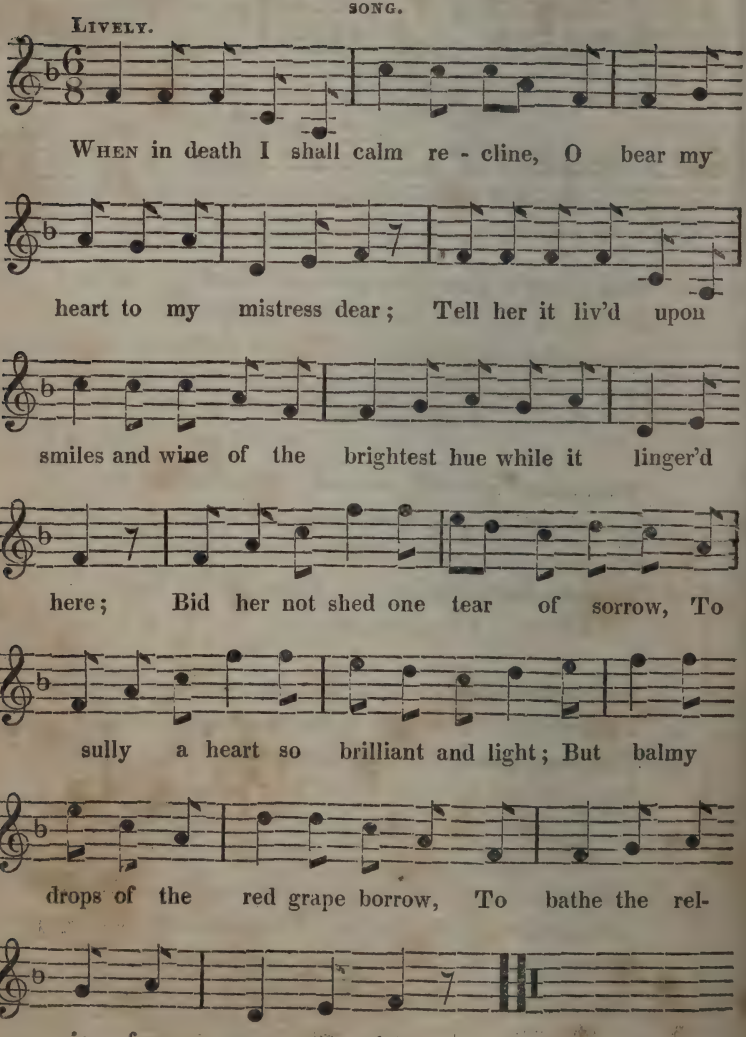
With square and with compass, with level and line,
We constantly work to complete our design;
By prudence we steer, and the passions subdue,
What we learn in our youth, in our age we renew.
Chorus. Then join, &c.

On freedom and friendship our order began,
To deal squarely with all is the chief of our plan;
The sneer then of fools we esteem as a feather,
Since virtue's the cement that joins us together.
Chorus. Then join, &c.

Till the ocean be dry, and hard rocks melt away,
Till the globe shall dissolve, and no sun cheer the day;
So long shall the masons their order maintain,
And the arrows of slander be shot forth in vain.
Chorus. Then join, &c.

THE LEGACY.

SONG.

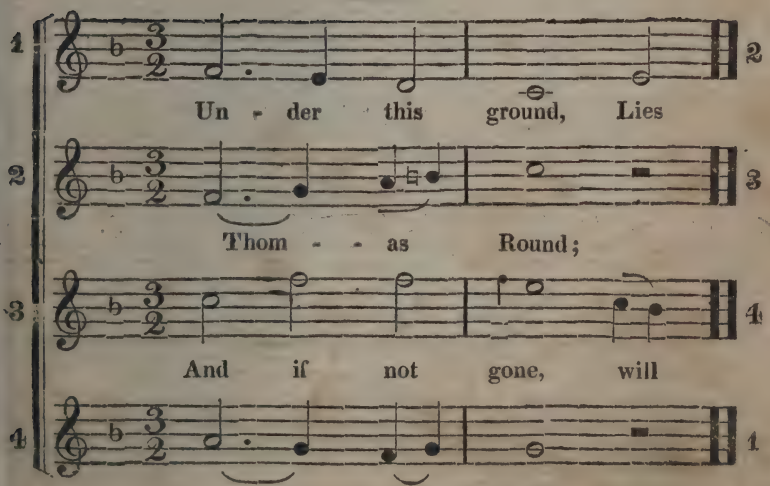

LIVELY.
WHEN in death I shall calm re - cline, O bear my
heart to my mistress dear; Tell her it liv'd upon
smiles and wine of the brightest hue while it linger'd
here; Bid her not shed one tear of sorrow, To
sully a heart so brilliant and light; But balmy
drops of the red grape borrow, To bathe the rel-
ic from morn to night.

When the light of my song is o'er,
  Then take my harp to your ancient hall;
Hang it up at that friendly door
  Where weary travellers love to call:
Then if some bard who roams forsaken,
  Revive its soft note in passing along,
Oh! let not one thought of its master waken
  Your warmest smile for the child of song.

Keep this cup, which is now o'erflowing,
  To grace your revel when I'm at rest;
Never, oh! never, its balm bestowing
  On lips that beauty hath seldom blest!
But when some warm devoted lover,
  To her he adores shall bathe its brim,
Oh! then my spirit around shall hover,
  And hallow each drop that foams for him.

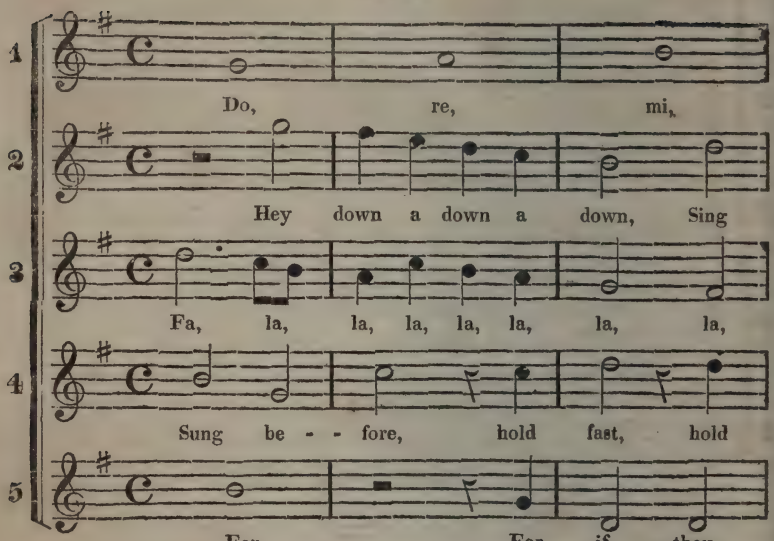
EPITAPH.

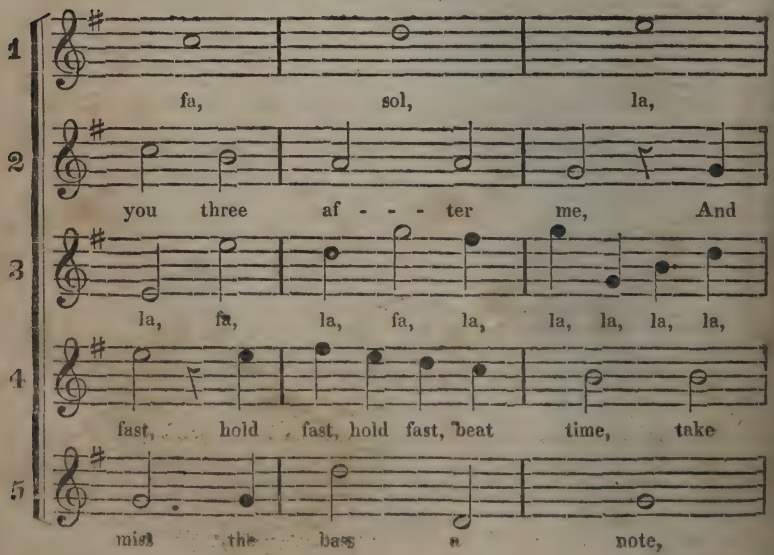
CATCH.

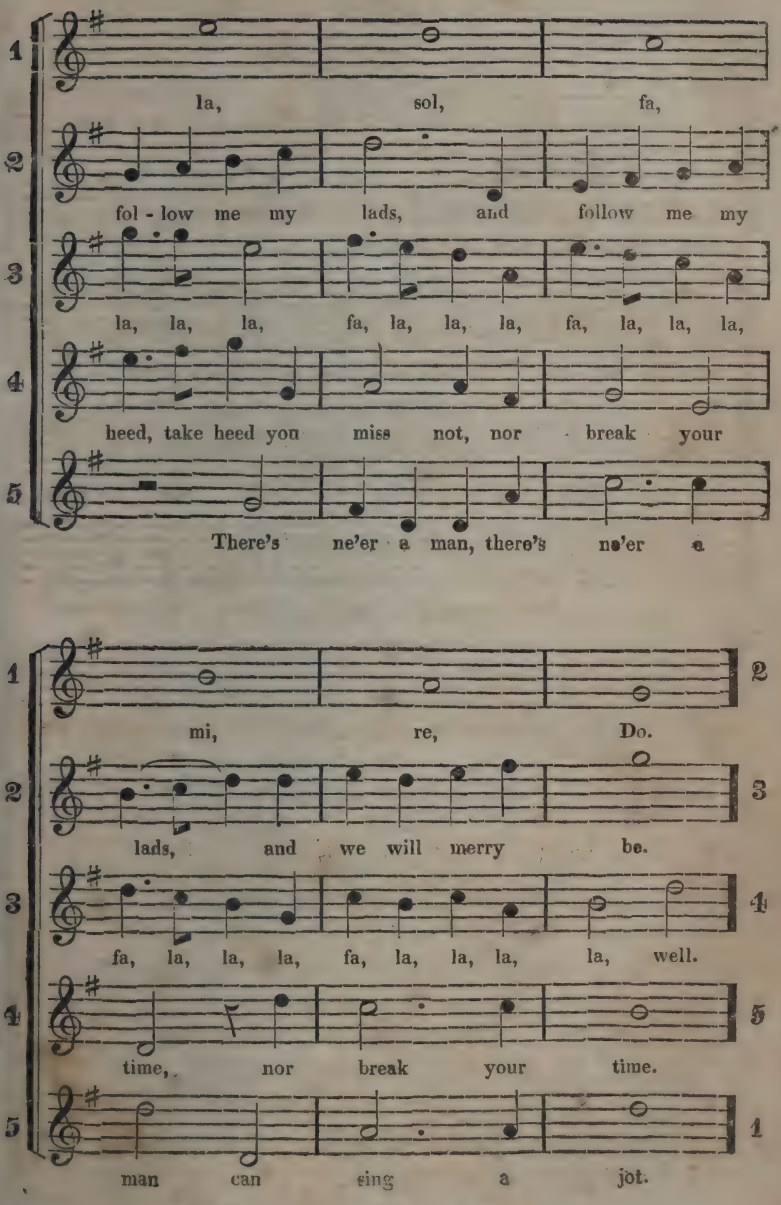


COUNTRY SINGING SCHOOL.

CATCH.



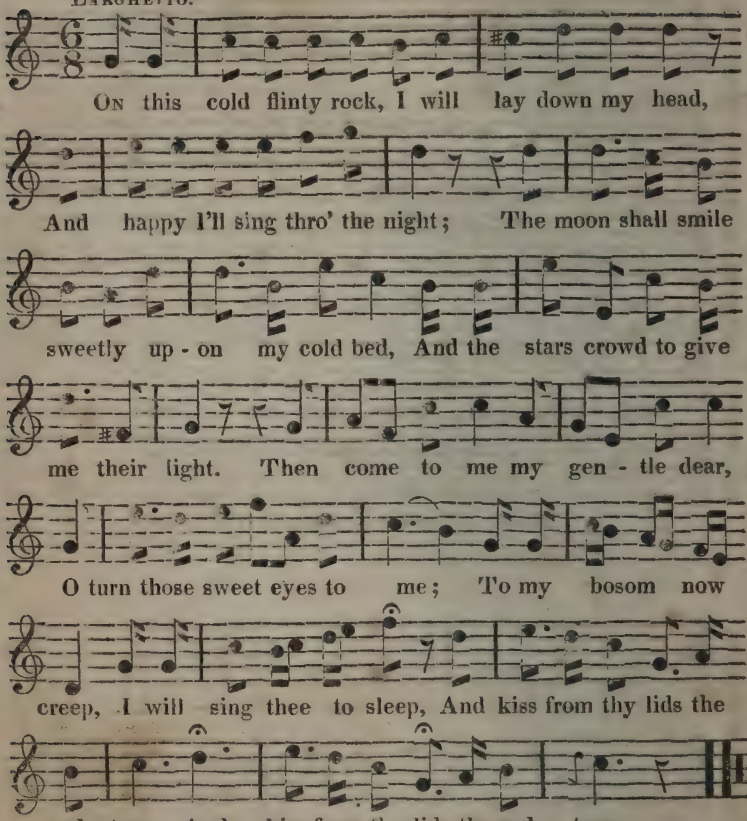



1
la, sol, fa,
2
fol - low me my lads, and follow me my
3
la, la, la, fa, la, la, la, fa, la, la, la,
4
heed, take heed you miss not, nor break your
5
There's ne'er a man, there's ne'er a
1
mi, re, Do.
2
lads, and we will merry be.
3
fa, la, la, la, fa, la, la, la, la, well.
4
time, nor break your time.
5
man can sing a jot.

ON THIS COLD FLINTY ROCK.

SONG.

LARGHETTO.


On this cold flinty rock, I will lay down my head,
And happy I'll sing thro' the night; The moon shall smile
sweetly up - on my cold bed, And the stars crowd to give
me their light. Then come to me my gen - tle dear,
O turn those sweet eyes to me; To my bosom now
creep, I will sing thee to sleep, And kiss from thy lids the
sad tear, And kiss from thy lids the sad tear.

This innocent flower which these rude cliffs unfold,
Is thou love! the joy of this earth!
But the rock that it springs from, so flinty and cold,
Is thy father that gave thee thy birth.
Then come to me, &c.

The dews that now hang on the cheek of the eye,
And the winds that so mournfully cry;
Are the sighs and the tears of the youth thou must leave,
To lie down in the desarts to die.
Then come to me, &c.

THE PATRIOTIC DIGGERS.

INSERTED BY PARTICULAR REQUEST.

(*Tune, see 126th page.*)

This celebrated song, was written by a gentleman of New-York, and sung with unbounded applause and good humour, by almost every society that turned out last autumn to erect fortifications against the threatened invasion of our cities and seaport towns. The CHORUS, *in particular, was reiterated incessantly, and appeared to exhilirate the spirits, strengthen the nerves, and give every individual a new spring to action.*

JOHNNY BULL beware,
Keep at proper distance,
Else we'll make you stare
At our firm resistance.
Let alone the Lads
Who are Freedom tasting,
Recollect our Dads
Gave you once a basting.

CHORUS.

Pick-axe, shovel, spade,
Crow-bar, hoe and barrow;
Better not invade,
Yankees have the marrow.

To protect our rights,
'Gainst your flints and triggers;
See on Brooklyn Heights*
Our patriotic Diggers.
Men of every age,
Colour, rank, profession,
Ardently engage,
Labour in succession.
Pick-axe, &c.

* New-York?

Grandeur leaves her towers,
Poverty her hovel,
Here to join their powers,
With the hoe and shovel.
Here the Merchant toils,
With the patriot Sawyer,
There the Labourer smiles,
Near him sweats the Lawyer.
Pick-axe, &c.

Here the Mason builds
Freedom's shrine of Glory,
While the Painter gilds
The immortal story.
Blacksmiths catch the flame,
Grocers feel the spirit,
Printers share the fame
And record their merit.
Pick-axe, &c.

Scholars leave their Schools
With their patriot Teachers,
Farmers seize their Tools,
Headed by their Preachers.
How they break the soil,
Brewers, Butchers, Bakers,
Here the Doctor's toil,
There the Undertakers.
Pick-axe, &c.

Bright Apollo's Sons
Leave their pipe and tabor,
Mid the roar of guns,
Join the martial labor.

Round th' embattled plain
In sweet concord rally,
And in Freedom's strain
Sing the foe's finale.
Pick-axe, &c.

Plumbers, Founders, Dyers,
Tinmen, Turners, Shavers,
Sweepers, Clerks, and Criers,
Jewellers, Engravers,
Clothiers, Drapers, Players,
Cartmen, Hatters, Taylors,
Guagers, Sealers, Weighers,
Carpenters and Sailors,
Pick-axe, &c.

Better not invade,
Recollect the spirit
Which our dads displayed
And their sons inherit;
If you still advance,
Friendly caution slighting,
You may get by chance
A belly-full of fighting.

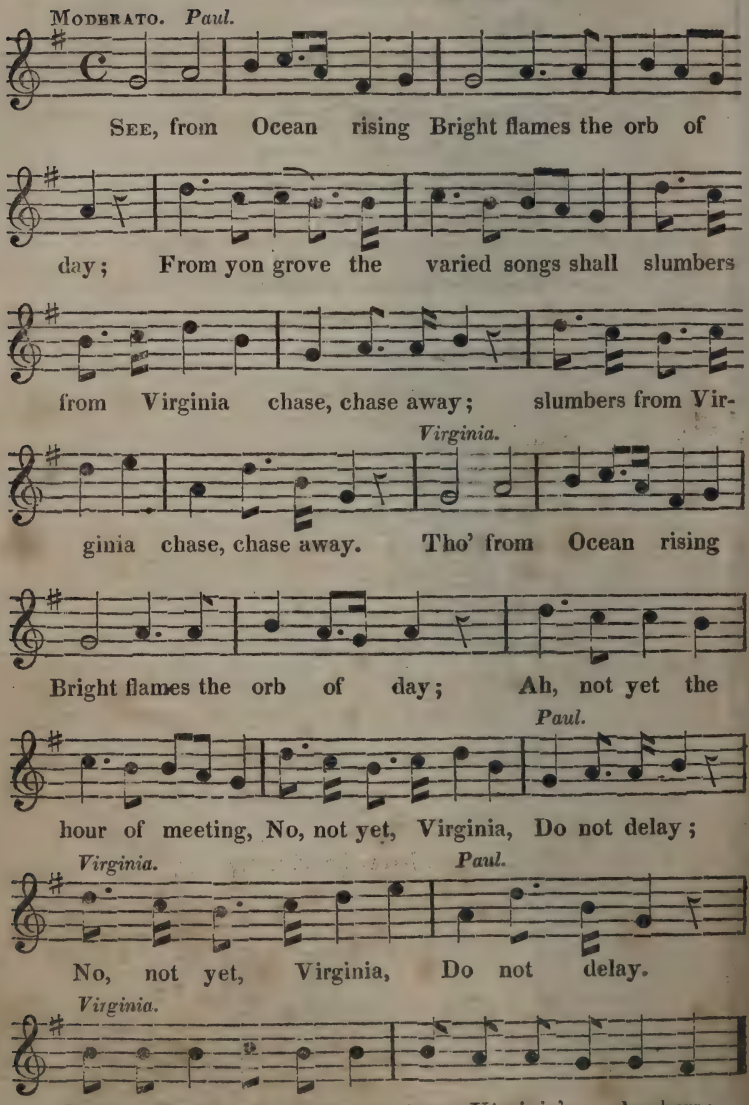
CHORUS.

Pick-axe, shovel, spade,
Crow-bar, hoe and barrow,
Better not invade,
Yankees have the marrow.

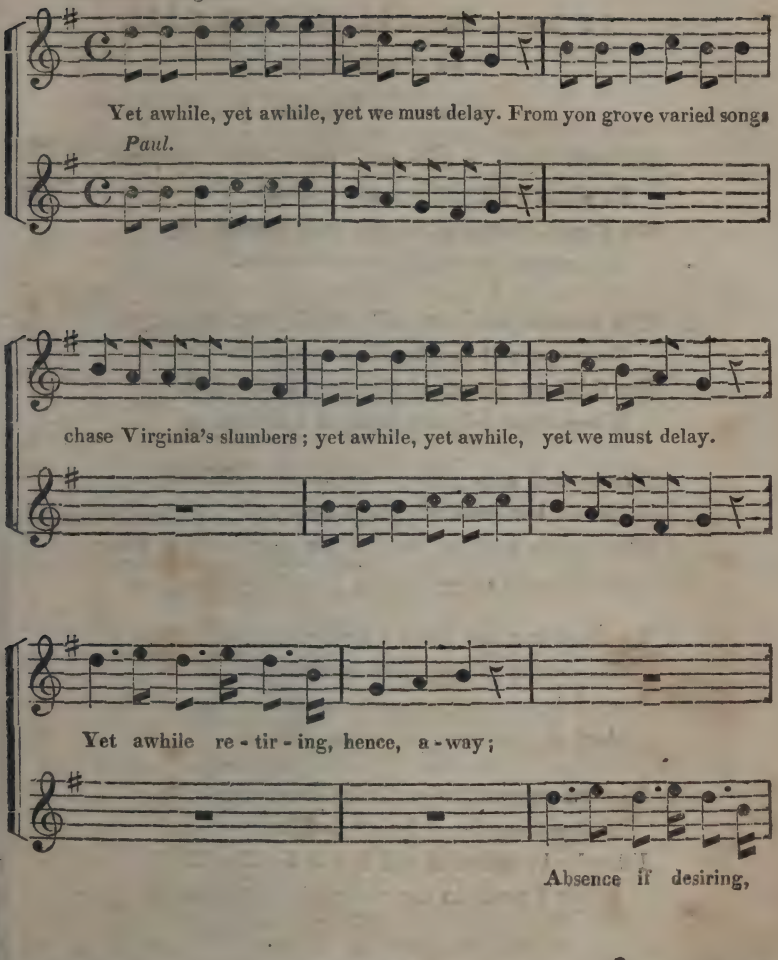
SEE, FROM OCEAN RISING.

DUET.

From Paul and Virginia.


Moderato. Paul.
See, from Ocean rising Bright flames the orb of
day; From yon grove the varied songs shall slumbers
from Virginia chase, chase away; slumbers from Vir-
Virginia.
ginia chase, chase away. Tho' from Ocean rising
Bright flames the orb of day; Ah, not yet the
Paul.
hour of meeting, No, not yet, Virginia, Do not delay;
Virginia.
Paul.
No, not yet, Virginia, Do not delay.
Virginia.
From yon grove varied songs chase Virginia's slumbers;

DUET. *Virginia.*


Yet awhile, yet awhile, yet we must delay. From yon grove varied songs
Paul.
chase Virginia's slumbers; yet awhile, yet awhile, yet we must delay.
Yet awhile re - tir - ing, hence, a - way;
Absence if desiring,
Go! go! hence, a - - way.
I o - bey, yes, yes, I o - bey.

OF YOUR HEARTS TO TAKE CARE.

BY A YOUNG LADY.

(*Tune, see 28th page.*)

OF your hearts to take care, now, ladies, prepare,
Be silent! I'll tell you the reason:
Sly Cupid, they say, as the most certain way
To conquer the fair, is made Mason.

The musick you hear, will ravish your ear;
Your eye will be pleas'd past expression:
But think on the smart that follows the dart,
When thrown by the hand of a Mason.

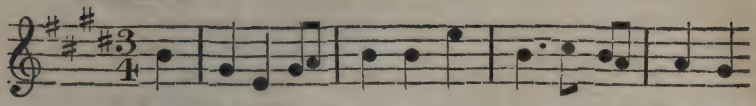
The nymph may pretend her heart to defend;
But let her from me take a lesson:
She's surely undone, though her heart were of stone,
It will melt at one glance from a Mason.

By the apron and glove Cupid reigns god of love;
His empire to deny now is treason:
Then I humbly agree soon married to be,
And answer each call of my Mason.

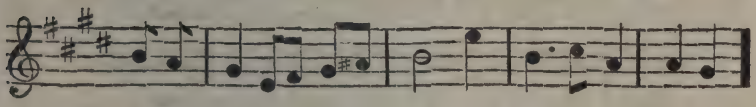
Heaven prosper the youth for honor and truth,
And secrecy fam'd by all nations;
I'll ne'er be asham'd, nor fear to be blam'd,
While I write in the praise of Free-masons.

DEPUTY GRAND MASTER'S SONG.

MODERATO.

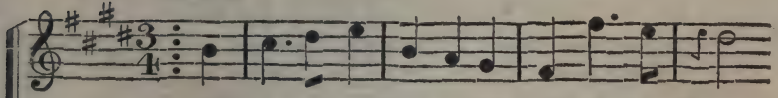


On, on my dear brethren, pursue your great lecture,

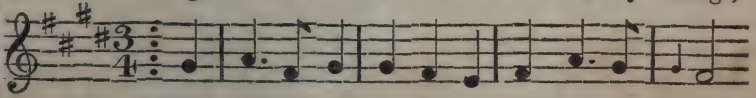


And refine on the rules of old architecture;

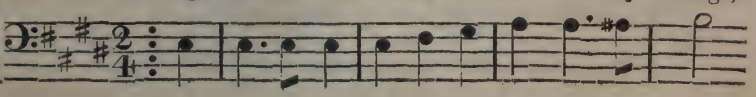
CHORUS.



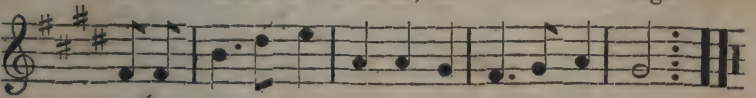
High honor to Masons the craft dai-ly brings,



High honor to Masons the craft dai-ly brings,



To those Brothers of Princes, and Fellows of Kings.



To those Brothers of Princes, and Fellows of Kings.

We drove the rude Vandals and Goths off the stage,
Reviving the art of Augustus' fam'd age:
And Vespasian destroy'd the vast temple in vain,
Since so many now rise in this glorious domain.

The noble five orders, compos'd with such art,
Will amaze the fix'd eye, and engage the whole heart;
Proportion's sweet harmony gracing the whole,
Gives our work, like the glorious creation, a soul.

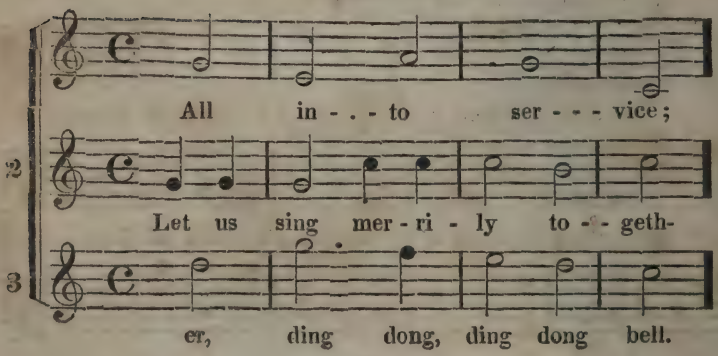
Then, master and brethren, preserve your great name,
This Lodge so majestick will purchase you fame:
Rever'd it shall stand till all nature expire,
And its glories ne'er fade till the world is on fire.

See, see, behold here what rewards all our toil,
Inspires our genius, and bids labour smile:
To our noble grand master let a bumper be crown'd,
To all masons a bumper, so let it go round.

Again, my lov'd brethren, again let it pass,
Our ancient firm union cement with a glass;
And all the contention 'mongst Masons shall be,
Who better can work, or who better agree.

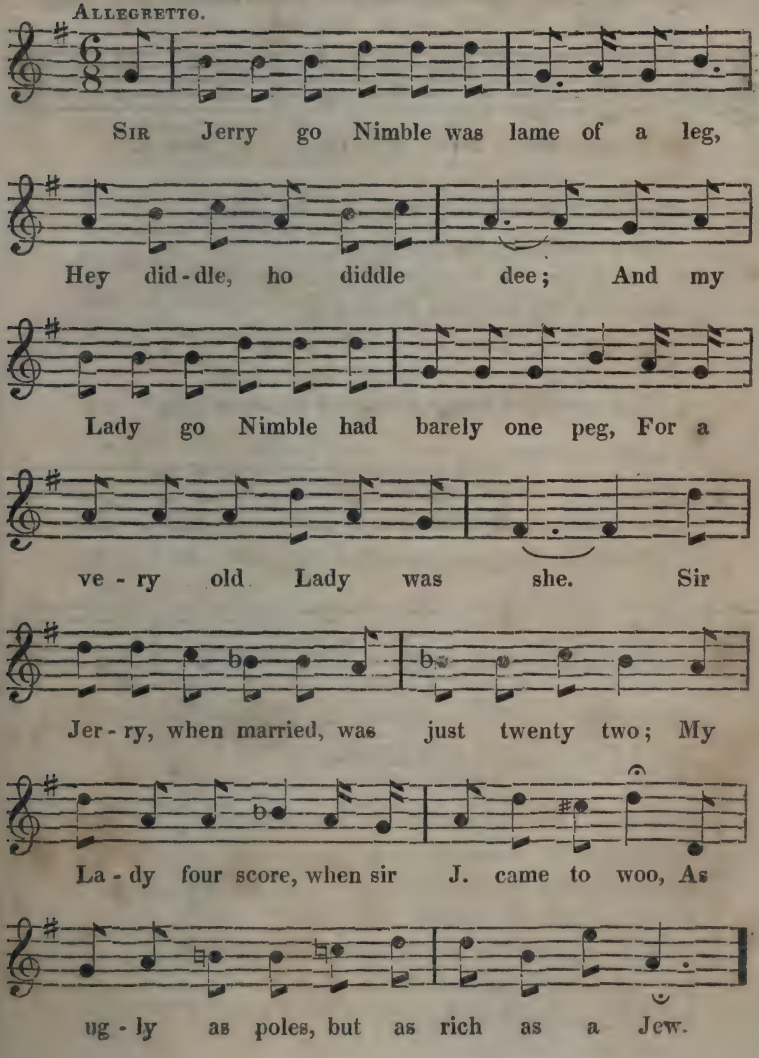
ALL INTO SERVICE.

CATCH.



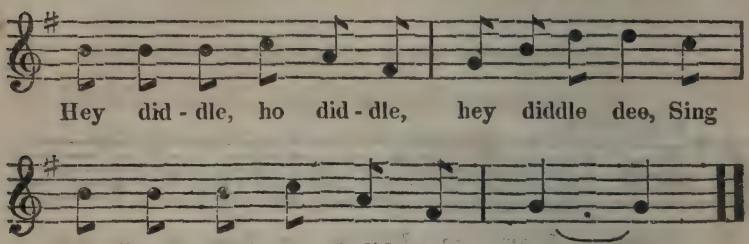
HONEY AND MUSTARD.

SONG.

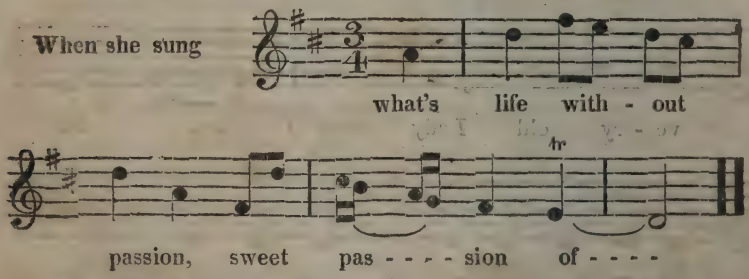

ALLEGRETTO.
SIR Jerry go Nimble was lame of a leg,
Hey did-dle, ho diddle dee; And my
Lady go Nimble had barely one peg, For a
ve-ry old Lady was she. Sir
Jer-ry, when married, was just twenty two; My
La-dy four score, when sir J. came to woo, As
ug-ly as poles, but as rich as a Jew.

(*Spoken.*)

How we us'd to laugh at the old creature, when she us'd to sing



At the wedding my Lady was ask'd for a song,
Hey diddle, ho diddle dee,
"O," says she, "to comply I'll not hesitate long,"
"But I own I'm not quite in the key."
Then she gave a queer look, 'twixt a squint and a grin:
And screw'd up her snuff colour'd lips to begin,
Like two bellows handles she mov'd nose and chin,



Hey diddle, ho diddle dee.

This pair of true lovers they liv'd upon love,
Hey diddle, ho diddle dee.
And the honey moon lasted a week and above;
And then 'twas all mustard for she;
Sir Jerry was fond of his cards, dice and hits,
And my Lady fell into *historical* fits,
And for cruelty drank herself out of her wits.

(Spoken.)

Poor soul, she wander'd about like Crazy Jane, with a wisp of straw in one hand, and a brandy bottle in the other,

Singing

He was false, and I'm undone,

Hey diddle, ho diddle dee.

At last by this sad hydrafogy she died,
Hey diddle, ho diddle dee,
And her grim ghost it came to Sir Jerry's bed side,
List! for I'm come for thee!
Sir Jerry he hid himself under the clothes,
But the Ghost very soon pull'd him out by the toes,
Threw him out of the window and cried "there he goes!"

(Spoken.)

And there he went sure enough, singing,
Hey diddle, ho diddle dee.

WHEN QUITE A YOUNG SPARK.

(*Tune, see 28th page.*)

WHEN quite a young spark,
I was in the dark,
And wanted to alter my station;
I went to a friend,
Who proved in the end,
A free and an accepted Mason.

At a door then he knock'd,
Which quickly unlock'd,
When he bid me to put a good face on,
And not be afraid,
For I should be made
A free and an accepted Mason.

My wishes were crown'd,
And a Master I found,
Who made a most solemn oration;
Then shew'd me the light,
And gave me the right
Sign, token, and word, of a Mason.

How great my amaze,
When I first saw the blaze!
And how struck with the mystick occasion!
Astonish'd I found,
Tho' free I was bound
To a free and an accepted Mason.

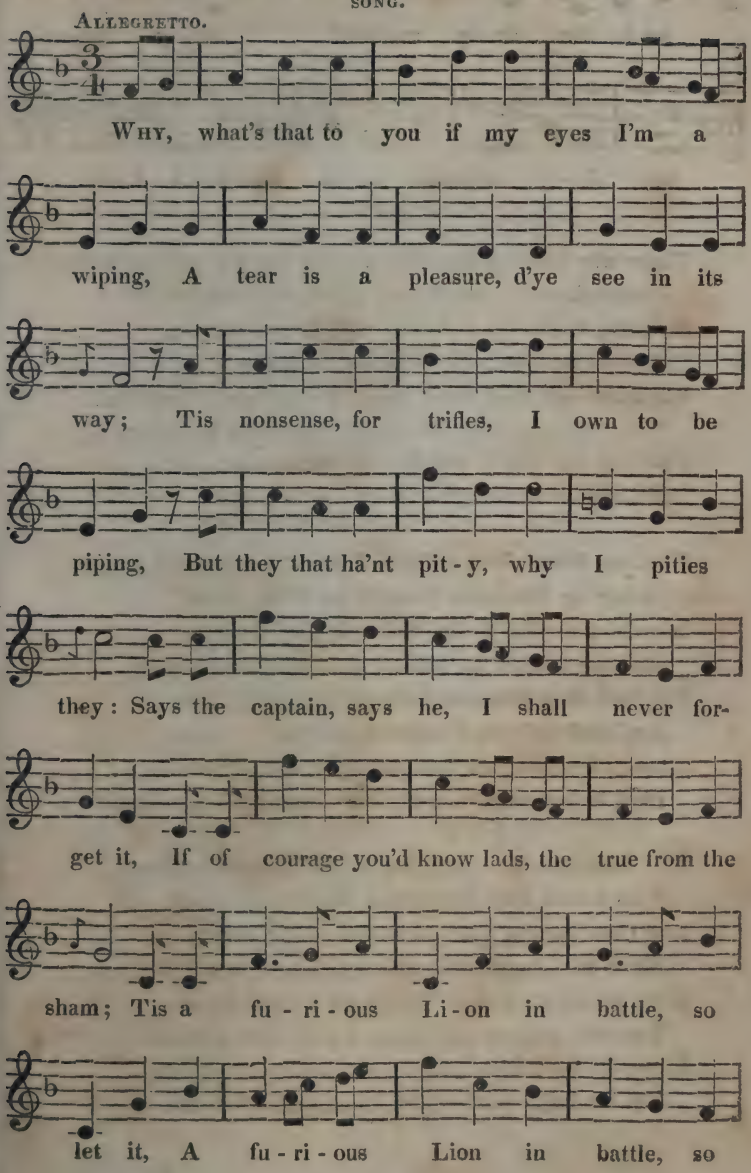
When clothed in white,
I took great delight
In the work of this noble vocation:
And knowledge I gain'd
When the lodge he explain'd
Of a free and an accepted Mason.

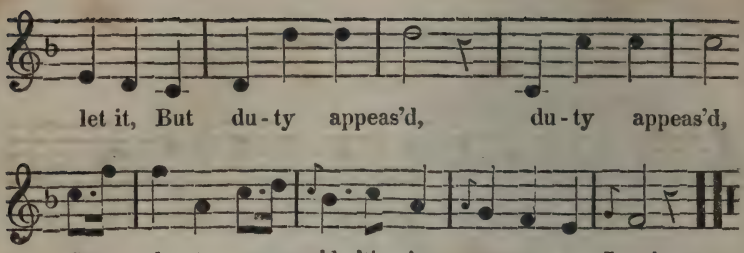
I was bound it appears,
For seven long years,
Which to me is of trifling duration:
With freedom I serve,
And strain every nerve
To acquit myself like a good Mason:

A bumper then fill
With an hearty good will,
To our master pay due veneration;
Who taught us the art
We ne'er will impart,
Unless to an accepted Mason.

TRUE COURAGE.

SONG.


ALLEGRETTO.
WHY, what's that to you if my eyes I'm a
wiping, A tear is a pleasure, d'ye see in its
way; Tis nonsense, for trifles, I own to be
piping, But they that ha'nt pit-y, why I pities
they: Says the captain, says he, I shall never for-
get it, If of courage you'd know lads, the true from the
sham; Tis a fu-ri-ous Li-on in battle, so
let it, A fu-ri-ous Lion in battle, so

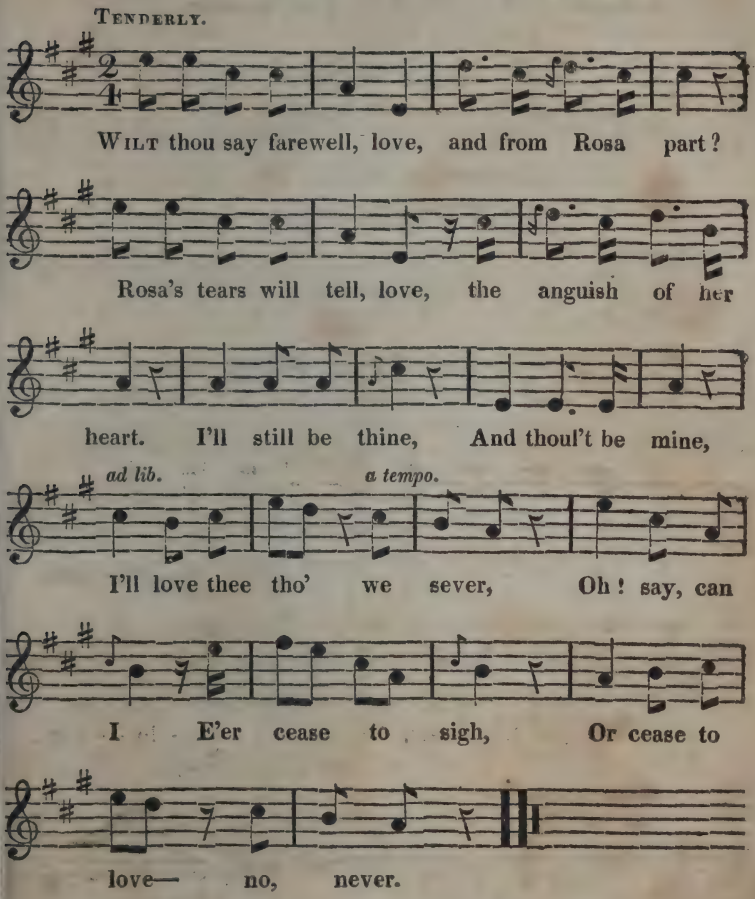


There was bustling Bob Bounce, for the old one not caring,
Helter skelter to work, pelt away, cut and drive,
Swearing he for his part had no notion of sparing,
And as for a foe, why he'd eat him alive;
But when that he'd found an old prisoner he'd wounded,
That once sav'd his life as near drowning he swam,
The lion was tam'd, and in pity confounded,
He cried over him just all as one as a lamb.

That my friend Jack or Tom I would rescue from danger,
Or lay my life down for each lad in the mess,
Is nothing at all, 'tis the poor wounded stranger,
And the poorer, the more I shall succour distress;
For their duty however bold tars may delight in,
And peril defy as a bugbear, a flam,
Though the lion may feel surly pleasure in fighting,
He'll feel more by compassion when turn'd to a lamb.

The heart and the eyes, you see feel the same motion,
And if both shed their drops 'tis all to the same end,
And thus 'tis that every tight lad on the ocean,
Sheds his blood for his country, his tears for his friend;
If my maxim's disease, 'tis disease I shall die on,
You may snigger and titter, I don't care a damn!
In me let the foe seek the paw of a lion,
But the battle once ended, the heart of a lamb.

WILT THOU SAY FAREWELL, LOVE?


TENDERLY.
WILT thou say farewell, love, and from Rosa part?
Rosa's tears will tell, love, the anguish of her
heart. I'll still be thine, And thoul't be mine,
ad lib.
a tempo.
I'll love thee tho' we sever, Oh! say, can
I E'er cease to sigh, Or cease to
love— no, never.

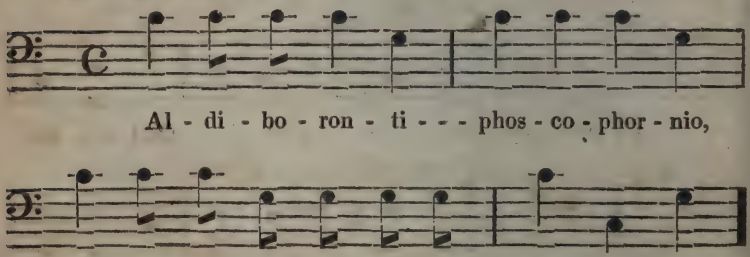
Wilt thou think of me, love, when thou'rt far away,
Oh! I'll think of thee, love, never, never stray;
I'll still be thine,
And thou'lt be mine,
I'll love thee tho' we sever,
O! say, can I
E'er cease to sigh,
Or cease to love—no, never.

Let not others' wile, love, thy ardent heart betray,
Remember Rosa's smile, love, Rosa far away,
I'll still be thine,
And thou'lt be mine,
I'll love thee, tho' we sever,
Oh! say, can I
E'er cease to sigh,
Or cease to love—no, never.

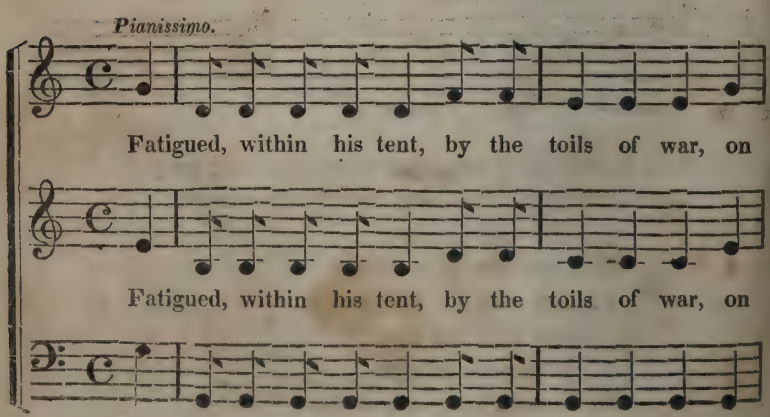
ALDIBORONTIPHOSCOPHORNIO.

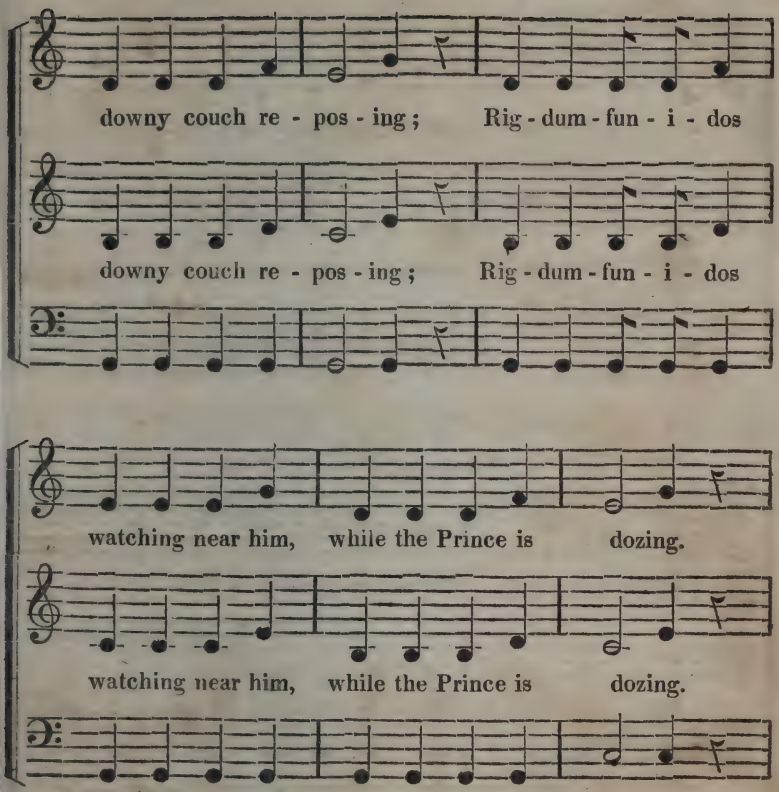
GLEE.

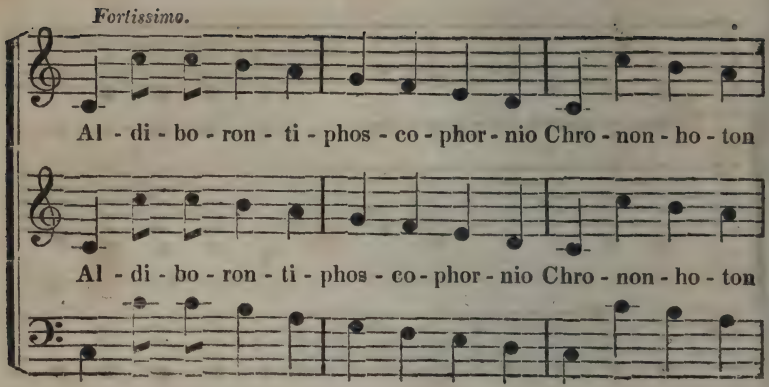
BASSO SOLO.

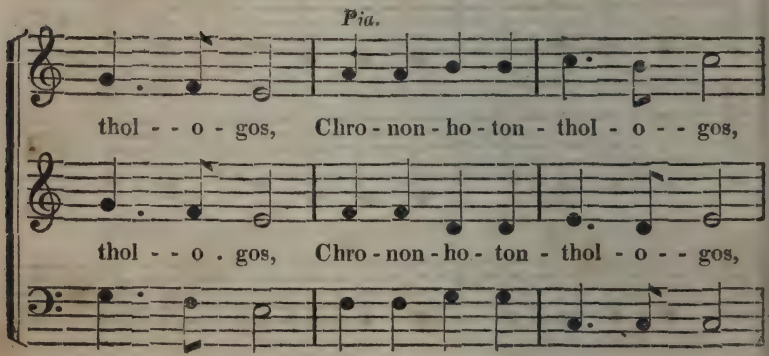


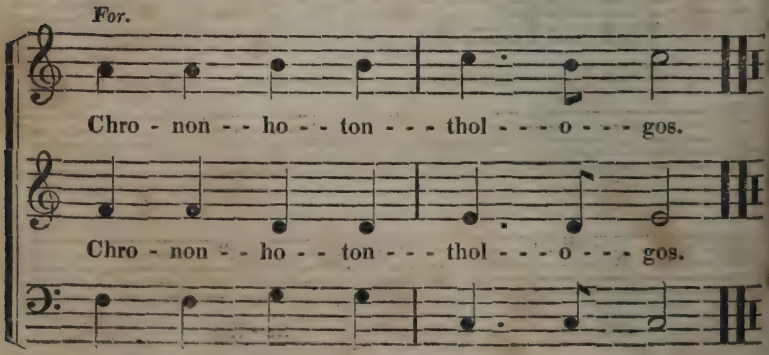
Pianissimo.




downy couch re - pos - ing; Rig - dum - fun - i - dos
downy couch re - pos - ing; Rig - dum - fun - i - dos
watching near him, while the Prince is dozing.
watching near him, while the Prince is dozing.
For.
Al - di - bo phos - co Chro - non thol - o - gos,
ron . ti phor - nio ho - ton

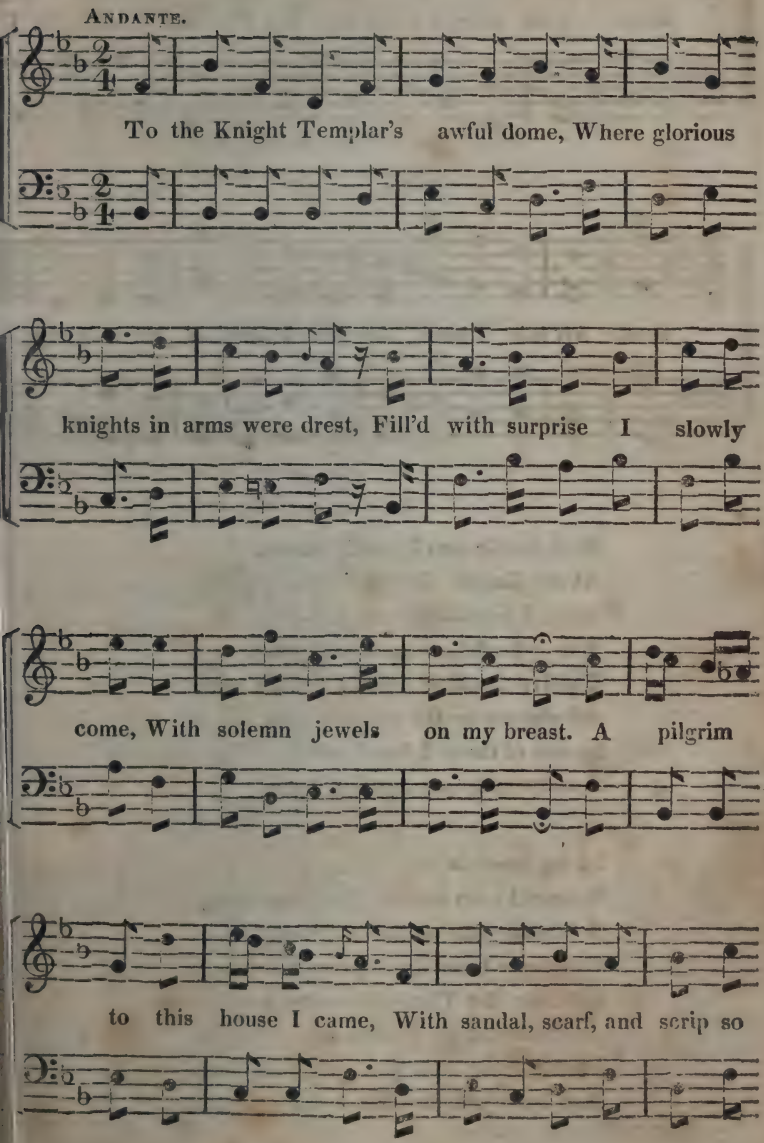

Fortissimo.
Al - di - bo - ron - ti - phos - co - phor - nio Chro - non - ho - ton
Al - di - bo - ron - ti - phos - co - phor - nio Chro - non - ho - ton

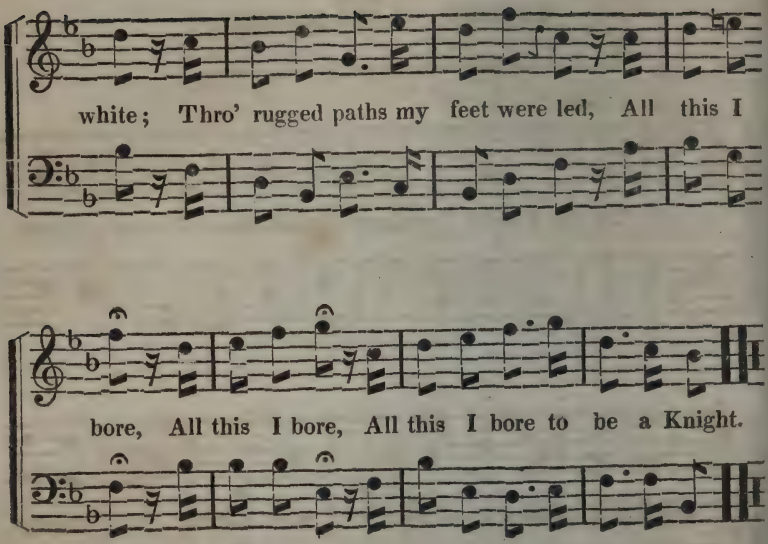

Pia.
thol - - o - gos, Chro - non - ho - ton - thol - o - - gos,
thol - - o . gos, Chro - non - ho - ton - thol - o - - gos,


For.
Chro - non - - ho - - ton - - - thol - - - o - - - gos.
Chro - non - - ho - - ton - - - thol - - - o - - - gos.

KNIGHT TEMPLAR'S SONG.

MUSICK BY BROTHER S. HOLYOKE.


ANDANTE.
To the Knight Templar's awful dome, Where glorious
knights in arms were drest, Fill'd with surprise I slowly
come, With solemn jewels on my breast. A pilgrim
to this house I came, With sandal, scarf, and scrip so



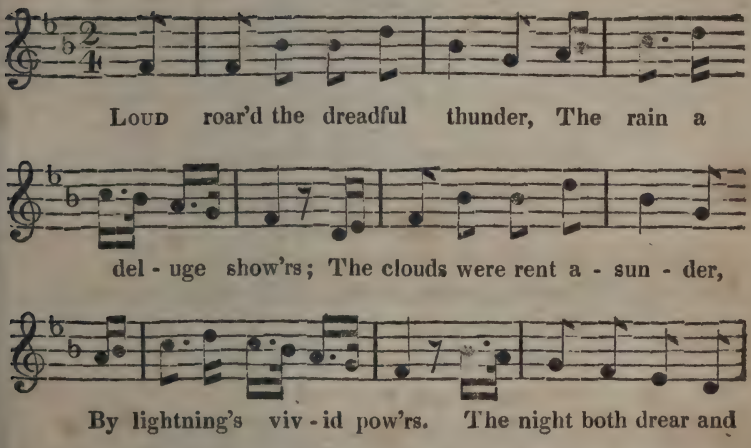
With feeble arm I gently smote,
At the Knight Templar's mercy gate;
What I beheld when it was op'd,
Was splendid, elegant, and great.
Twelve dazzling lights I quickly saw,
All chosen for the cross to fight;
In one of them I found a flaw,
And speedily put out that light.

In regimentals did I dress,
Trimm'd with colours black and blue,
A blazing star on the left breast,
Denotes a heart that's always true.
Let none the Templar's name deny,
As Peter did the pass forsake,
Your conduct still preserve from blame,
And keep your heads free from the stake.

Unite your hearts and join your hands,
In ev'ry soleman tie of love,
United shall each Templar stand,
The virtue of his cause to prove.
Until the world is lost in fire,
By order of the Trinity,
The amazing world shall still admire
Our steadfast love and unity.

BAY OF BISCAY, O!

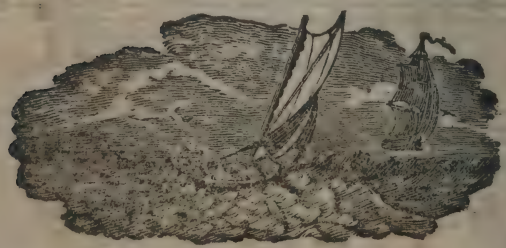
SONG.


Loud roar'd the dreadful thunder, The rain a
del - uge show'rs; The clouds were rent a - sun - der,
By lightning's viv - id pow'rs. The night both drear and
dark, Our poor de - vot - ed bark, Till next day, There she
lay, In the bay of Biscay, O!

Now dash'd upon the billows,
Our op'ning timbers creak—
Each fears a wat'ry pillow,
None stop the dreadful leak:
To climb the slipp'ry shrouds,
Each breathless seaman crouds,
As she lay
Till the day,
In the bay of Biscay O!

At length the wish'd for morrow,
Broke through the hazy sky;
Absorb'd in silent sorrow,
Each heav'd the bitter sigh:
The dismal wreck to view,
Struck horrour to the crew,
As she lay
On that day,
In the bay of Biscay O!

Her yielding timbers sever,
Her pitchy seams are rent;
When heaven all bounteous ever
Its boundless mercy sent—
A sail in sight appears,
We hail her with three cheers!
Now we sail
With the gale,
From the bay of Biscay O!

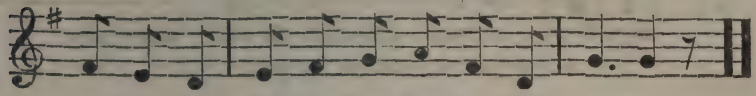


WEAR WITH ME THE ROSY WREATH.

SONG.

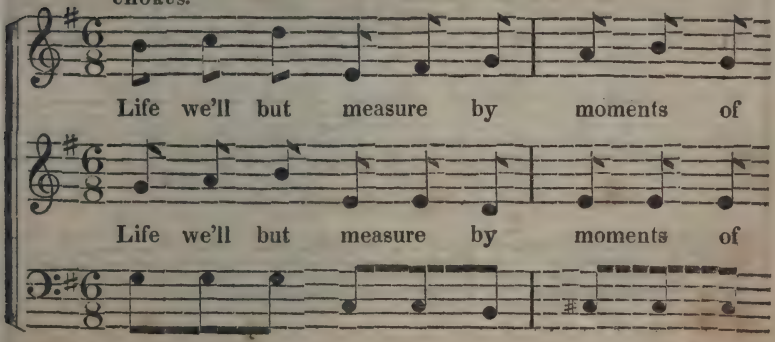
WEAR with me the ro-sy wreath, Whilst melting strains a-

round thee breathe, Oh! life we'll but measure by moments of



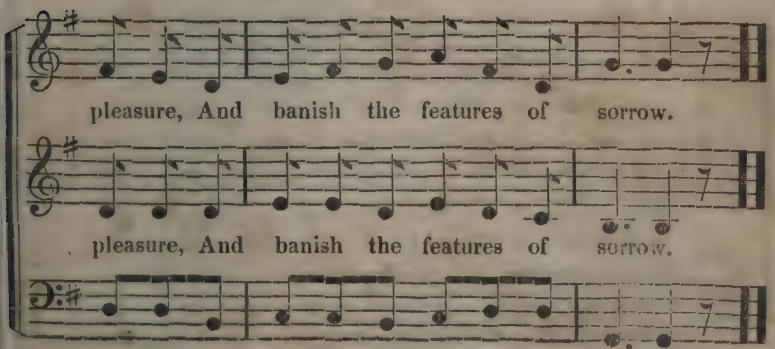
pleasure, And banish the features of sorrow.

CHORUS.



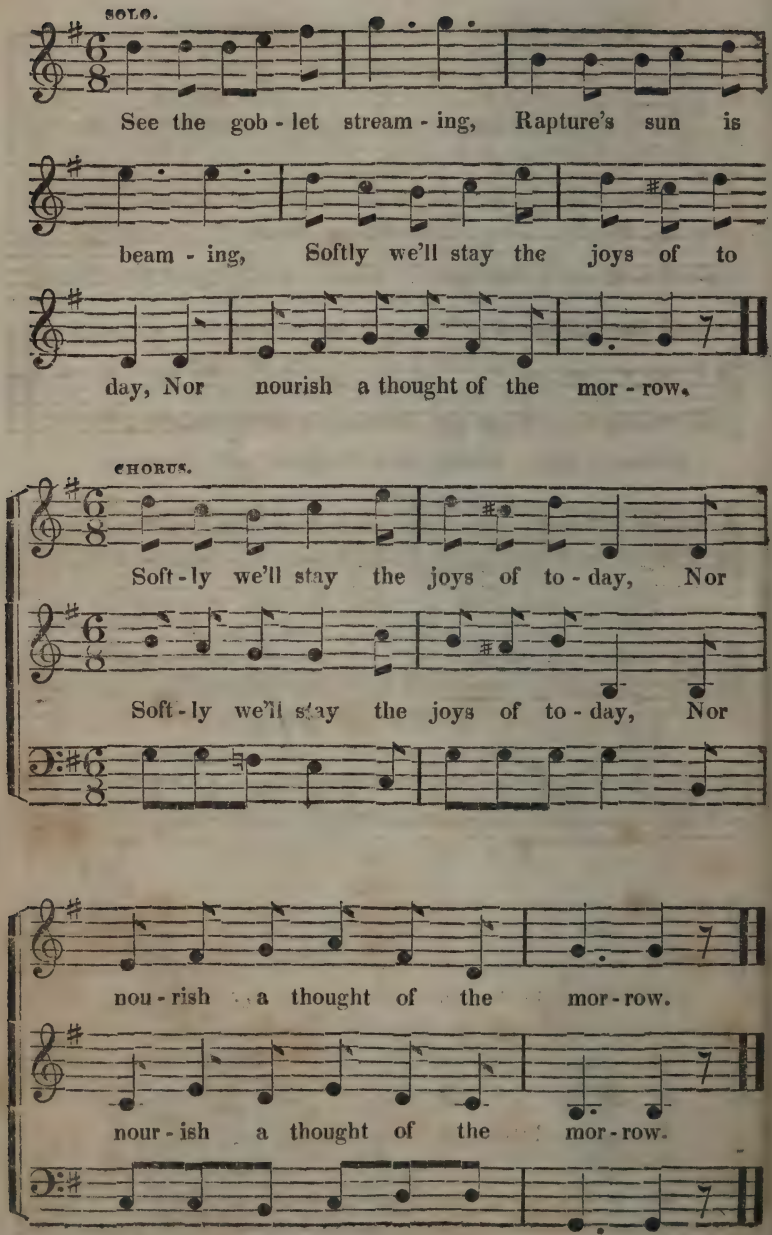
Life we'll but measure by moments of

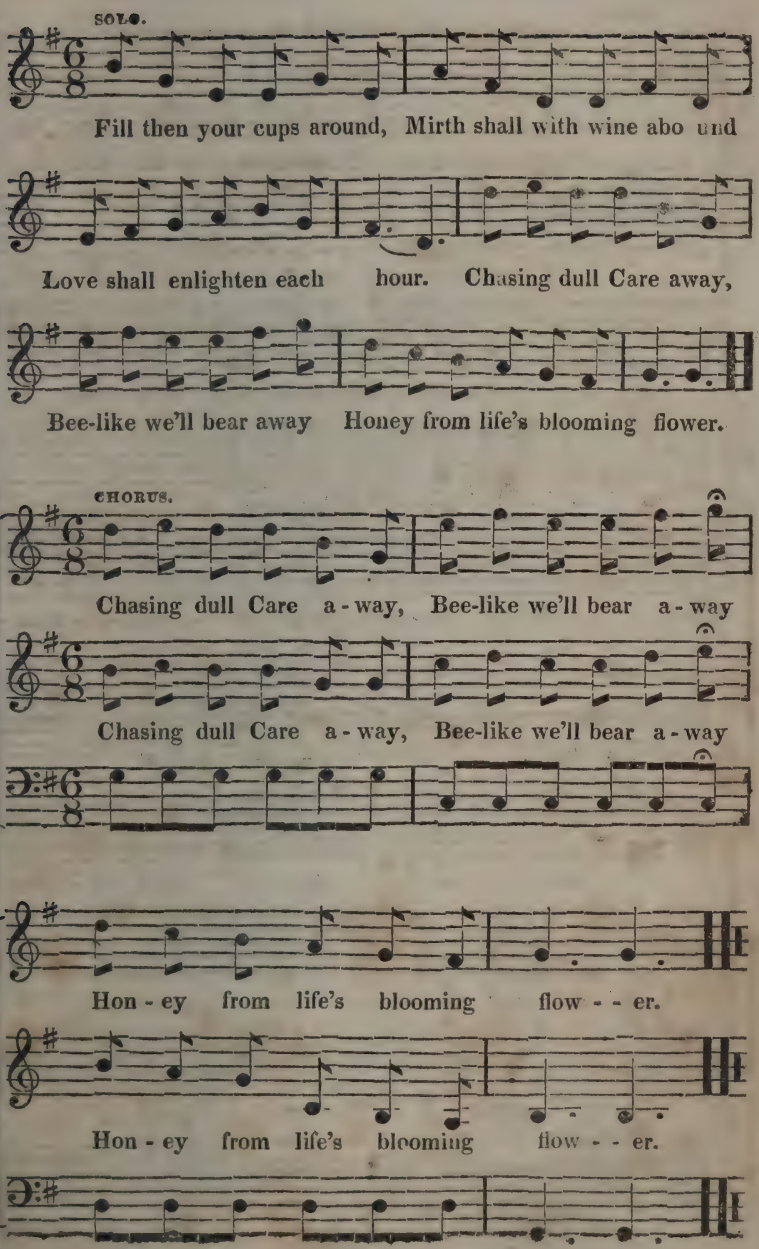
Life we'll but measure by moments of



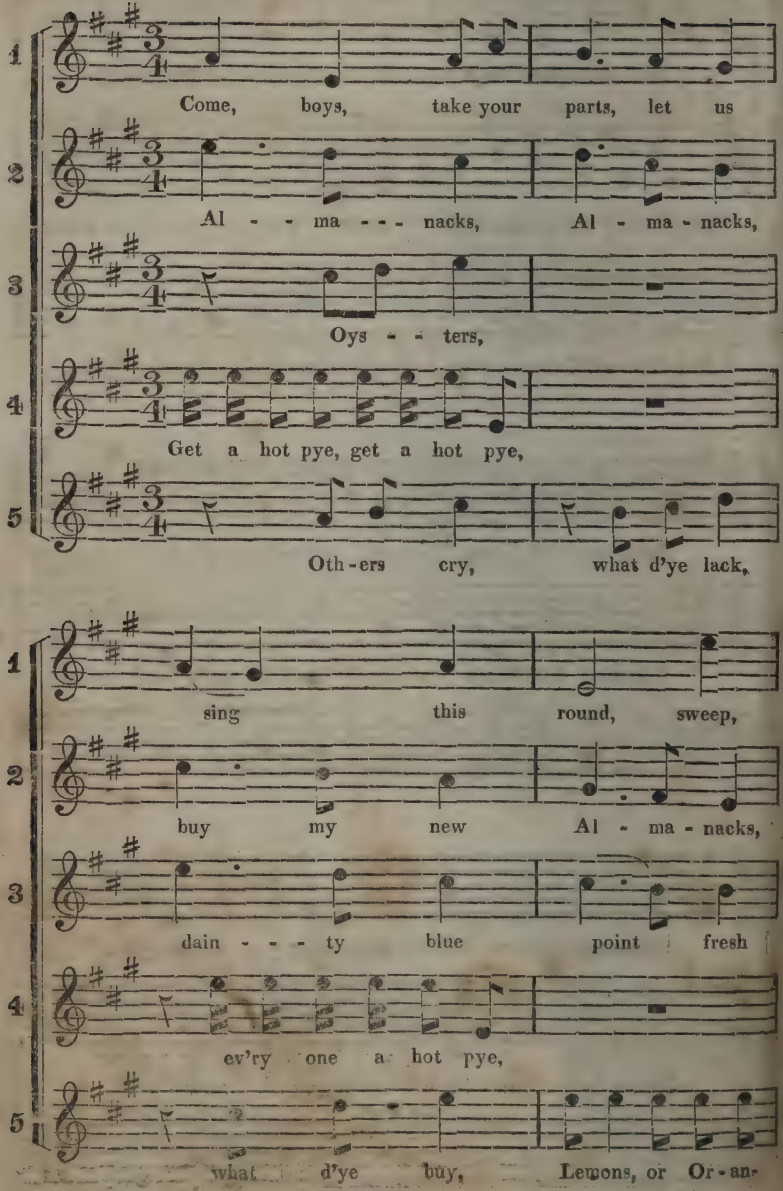
pleasure, And banish the features of sorrow.

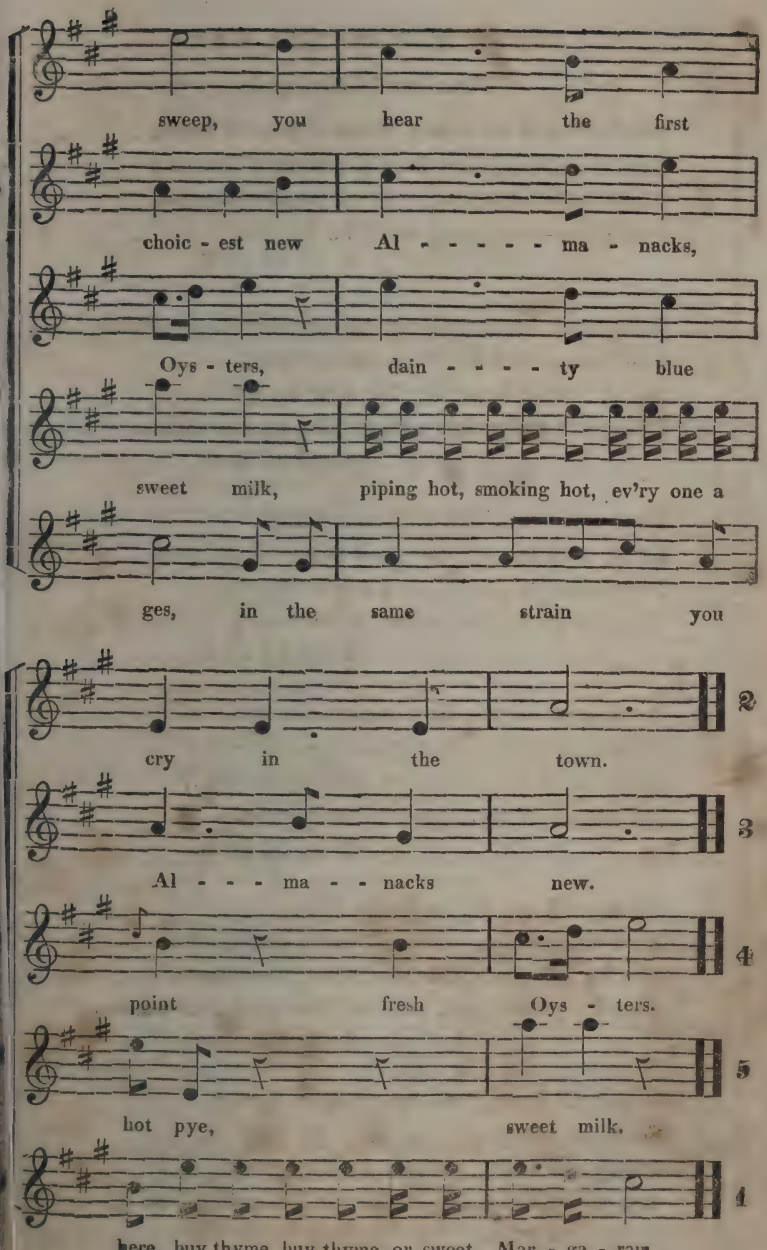
pleasure, And banish the features of sorrow.


SOLO.
See the gob - let stream - ing, Rapture's sun is
beam - ing, Softly we'll stay the joys of to
day, Nor nourish a thought of the mor - row.
CHORUS.
Soft - ly we'll stay the joys of to - day, Nor
Soft - ly we'll stay the joys of to - day, Nor
nou - rish a thought of the mor - row.
nour - ish a thought of the mor - row.


SOLO.
Fill then your cups around, Mirth shall with wine abo und
Love shall enlighten each hour. Chasing dull Care away,
Bee-like we'll bear away Honey from life's blooming flower.
CHORUS.
Chasing dull Care a-way, Bee-like we'll bear a-way
Chasing dull Care a-way, Bee-like we'll bear a-way
Hon-ey from life's blooming flow - - er.
Hon-ey from life's blooming flow - - er.

CRIES OF DURHAM.....CATCH.




sweep, you hear the first
choic - est new Al - - - - - ma - nacks,
Oys - ters, dain - - - - ty blue
sweet milk, piping hot, smoking hot, ev'ry one a
ges, in the same strain you
2
cry in the town.
3
Al - - - ma - - nacks new.
4
point fresh Oys - ters.
5
hot pye, sweet milk.
1
here buy thyme, buy thyme, or sweet Mar - ga - rum.

NEGRO AND BUCKRA MAN.

(*Tune, see* 126*th page.*)

GREAT way off at sea, when at home I benee,
Buckra man steal me, from the coast of Guinea;
Christian massee pray, call me heathen doggee,
Den I run away, very much he floggee.
Ri tol lol lol la.

White man bring me here, and good christian makee,
Lady fair—oh dear, for a sarvee takee,
Stand behind her chair, faro play for guinea,
Always she play fair, and yet she always winnee.
Ri tol lol lol la.

Lady run away, den de lawyer takee,
Latin word he say, and great rogue he makee;
Poor man den I saw, go to law so funnee,
He have all de law, massa all de monee.
Ri tol lol lol la.

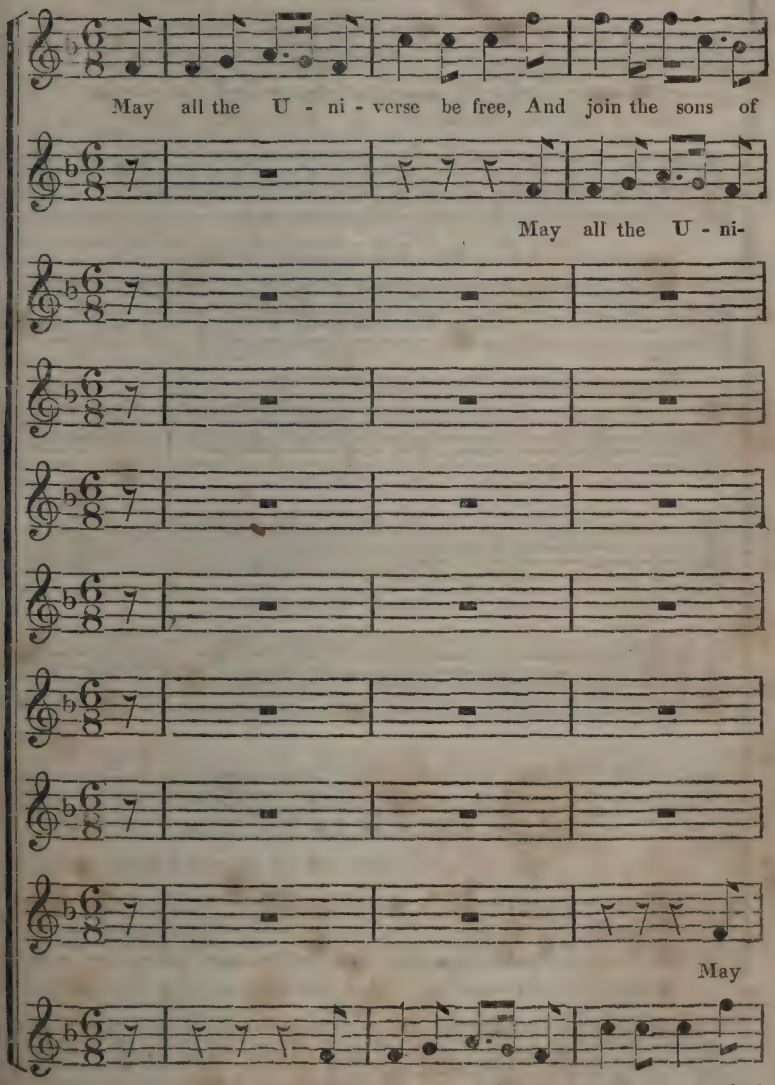
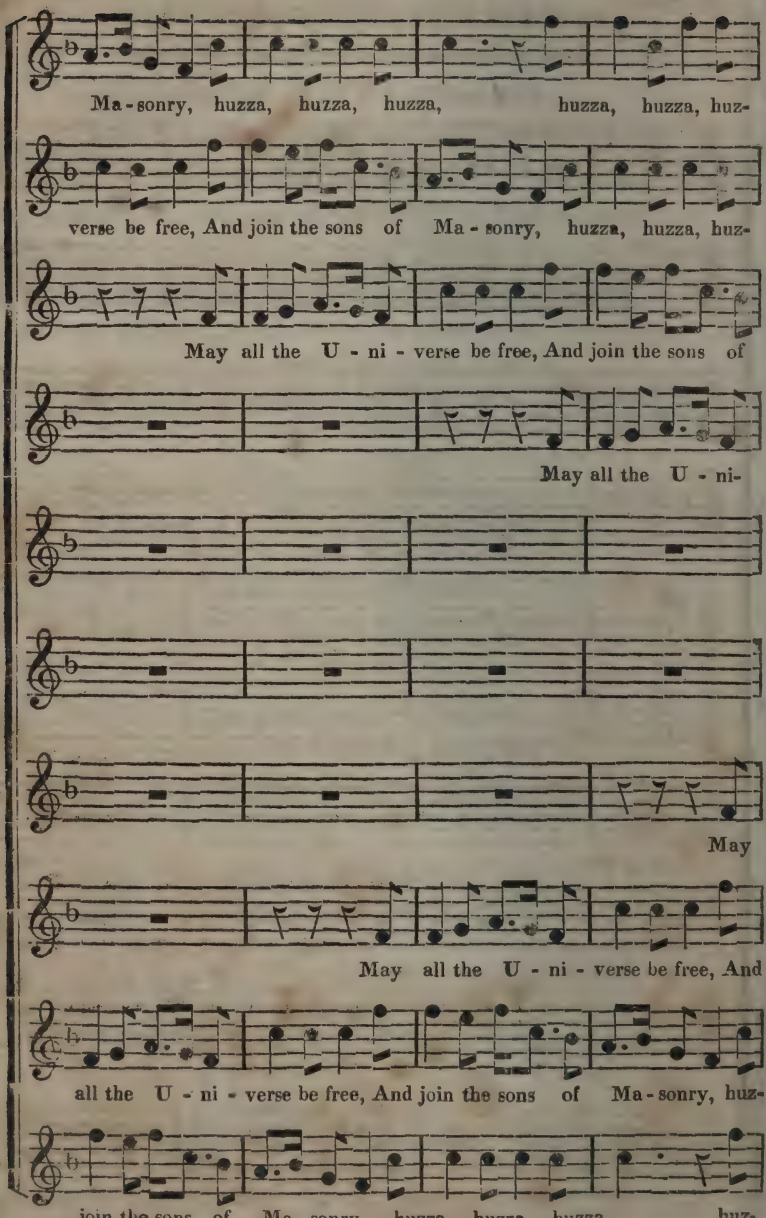
Actor man so gay, for a sarvee hire me,
Tragedy he play, play-house never tiree;
Massa often die, den good wine he quaffee,
All de people cry, I and massa laughee.
Ri tol lol lol la.

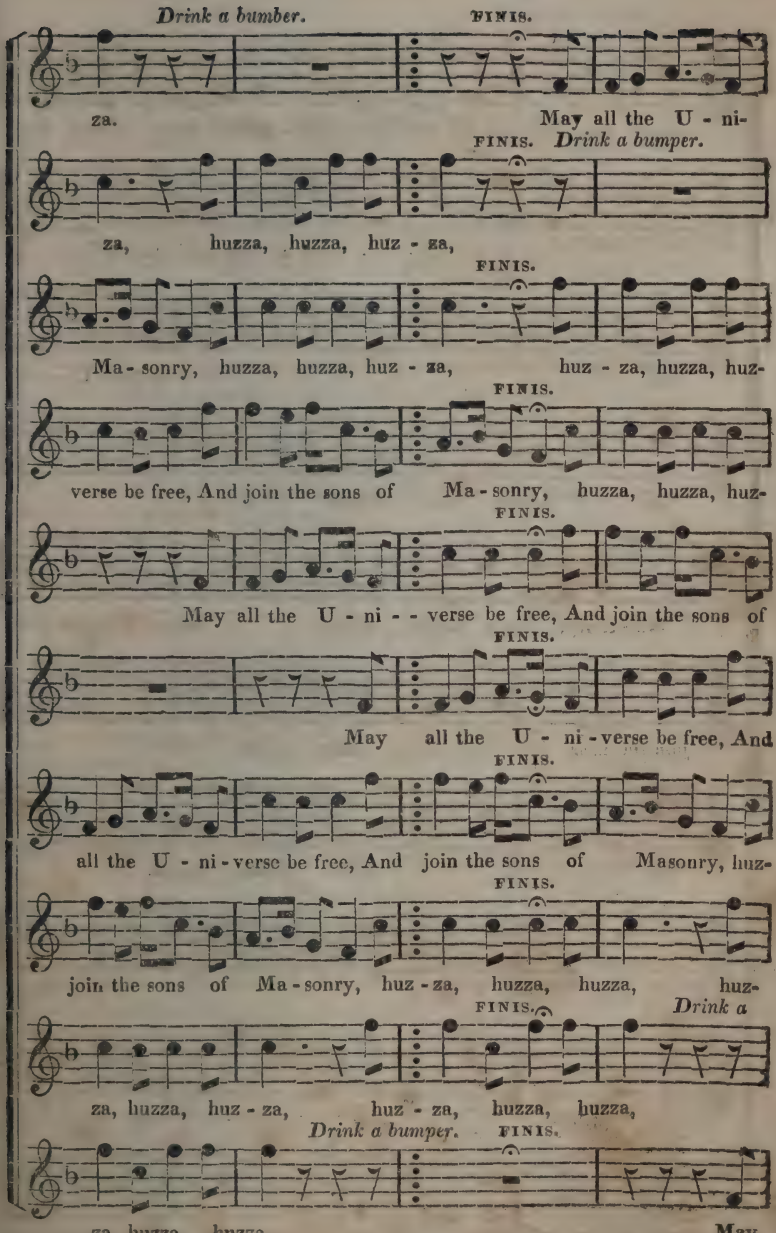
After dat I go, vid de doctor livee,
Hold him hand out so—and de fee dey givee;
Dey be fool enough, massa make great fussee,
Give de patient stuff, and make de poor man worsee.
Ri tol lol lol la.

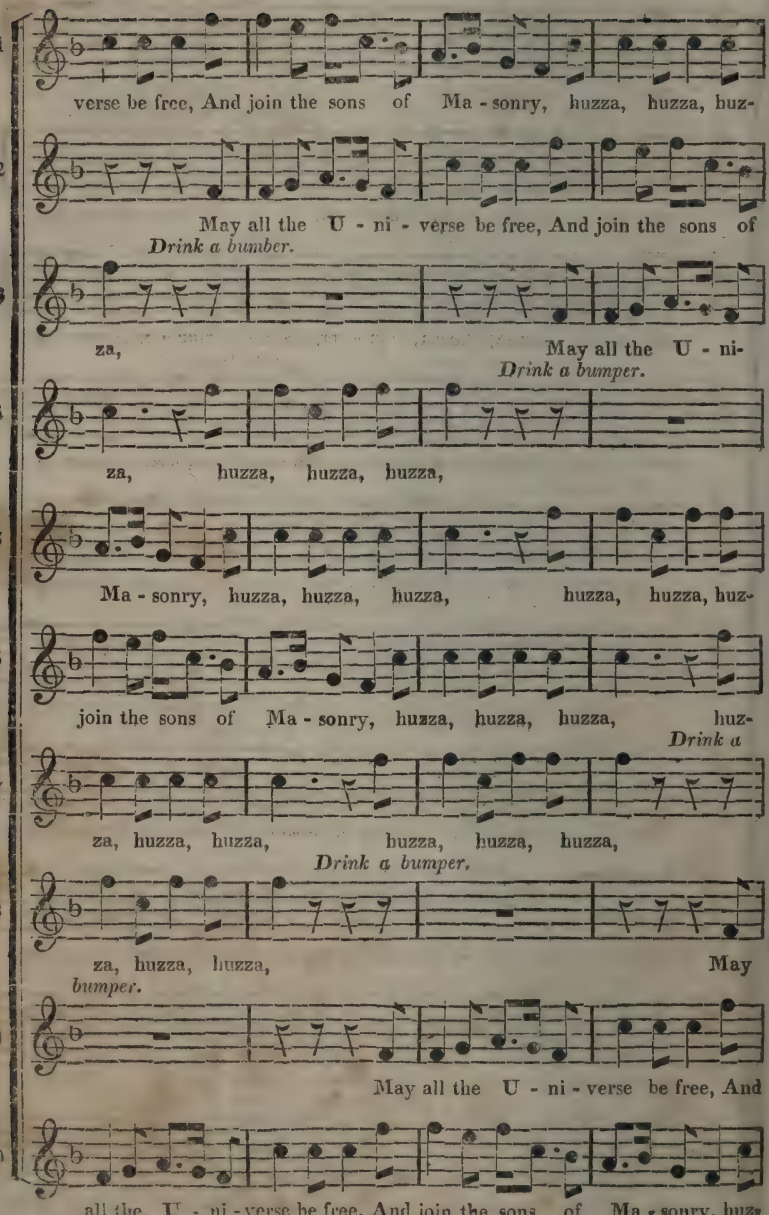
Neger girl I see, love her sweet as honey,
Soon she marry me, she and I get money;
Happy she and I, live among our betters,
Heaven go when die, if Buckra Man will let us.
Ri tol lol lol la.

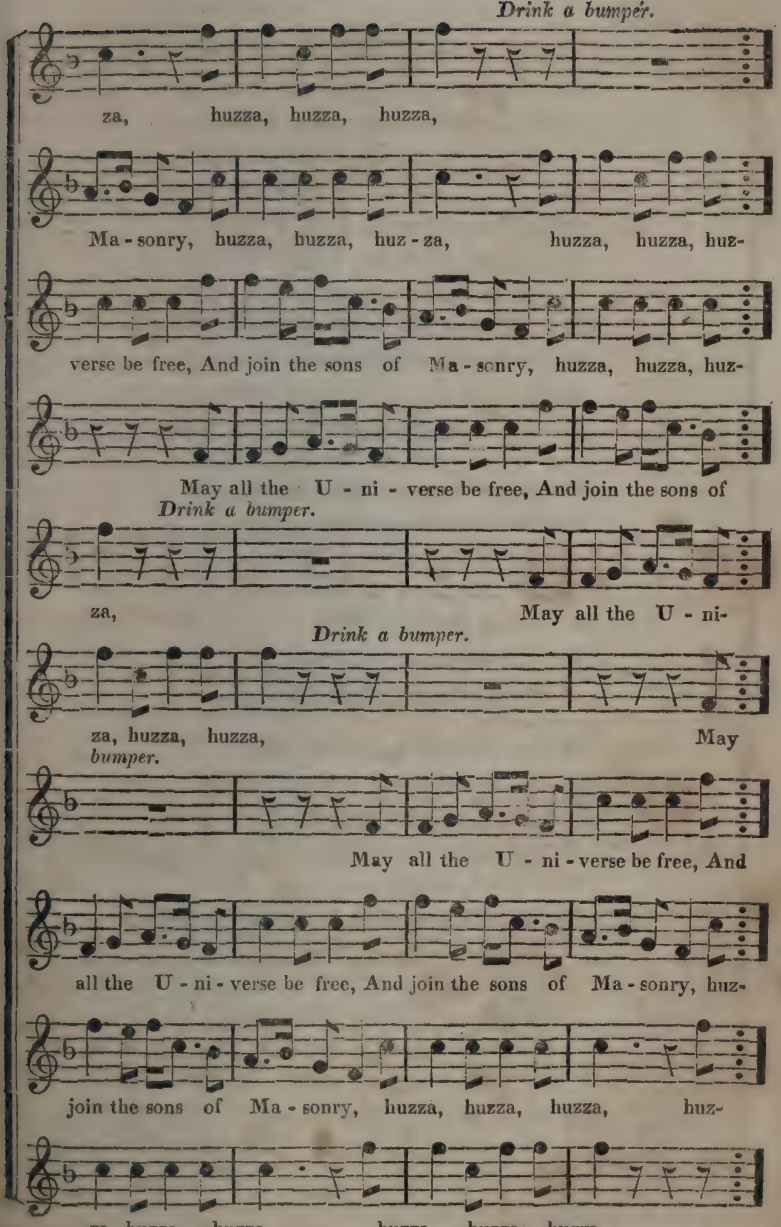
MAY ALL THE UNIVERSE BE FREE.

CONVIVIAL MASONICK CANON FOR TEN VOICES.

Composed by Dr. G. K. Jackson.

1
Ma - sonry, huzza, huzza, huzza, huzza, huzza, huz-
2
verse be free, And join the sons of Ma - sonry, huzza, huzza, huz-
3
May all the U - ni - verse be free, And join the sons of
4
May all the U - ni-
5
6
7
May
8
May all the U - ni - verse be free, And
9
all the U - ni - verse be free, And join the sons of Ma - sonry, huz-
10
join the sons of Ma - sonry, huzza, huzza, huzza. huz-


Drink a bumber.
FINIS.
za.
May all the U - ni-
FINIS. Drink a bumper.
za, huzza, huzza, huz - za,
FINIS.
Ma - sonry, huzza, huzza, huz - za, huz - za, huzza, huz-
FINIS.
verse be free, And join the sons of Ma - sonry, huzza, huzza, huz-
FINIS.
May all the U - ni - - verse be free, And join the sons of
FINIS.
May all the U - ni - verse be free, And
FINIS.
all the U - ni - verse be free, And join the sons of Masonry, huz-
FINIS.
join the sons of Ma - sonry, huz - za, huzza, huzza, huz-
FINIS. Drink a
za, huzza, huz - za, huz - za, huzza, huzza,
Drink a bumper. FINIS.
za, huzza, huzza, May


verse be free, And join the sons of Ma - sonry, huzza, huzza, huz-
May all the U - ni - verse be free, And join the sons of
Drink a bumber.
za,
May all the U - ni-
Drink a bumper.
za, huzza, huzza, huzza,
Ma - sonry, huzza, huzza, huzza, huzza, huzza, huz-
join the sons of Ma - sonry, huzza, huzza, huzza, huz-
Drink a
za, huzza, huzza, huzza, huzza, huzza,
Drink a bumper.
za, huzza, huzza, May
bumper.
May all the U - ni - verse be free, And
all the U - ni - verse be free, And join the sons of Ma - sonry, huz-


Drink a bumper.
za, huzza, huzza, huzza,
Ma - sonry, huzza, huzza, huz - za, huzza, huzza, huz-
verse be free, And join the sons of Ma - sonry, huzza, huzza, huz-
May all the U - ni - verse be free, And join the sons of
Drink a bumper.
za, May all the U - ni-
Drink a bumper.
za, huzza, huzza, May
bumper.
May all the U - ni - verse be free, And
all the U - ni - verse be free, And join the sons of Ma - sonry, huz-
join the sons of Ma - sonry, huzza, huzza, huzza, huz-
za, huzza, huzza, huzza, huzza, huzza.

☞ *Finish the word on the Pause Note.*

KNIGHT TEMPLAR'S SONG.

(*Tune, see* 13*th page.*)

GOD bless the noble band,
Who grace this happy land,
With valiant Knights.
May the united Three,
Of the blest Trinity,
Cement the Unity
Of all great lights.

Twelve once were highly lov'd:
But one a Judas prov'd,
Put out his fire.
May Simon haunt all fools
Who vary from our rules,
May the heads of such tools
Rest high on spires.

'Gainst Turk and Jew we fight,
And in Religion's right
We'll breathe our last.
Poor pilgrims begging we
Will our Jerusalem see,
All steps, sir Knights, have ye
Gloriously pass'd.

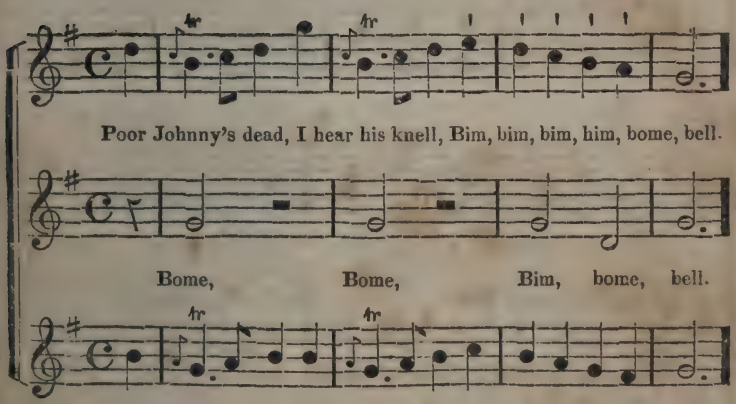
Enter'd, pass'd, rais'd, and arch'd,
And then like princes march'd
Through rugged ways;
At length great lights we saw,
And poor old Simon too,
Also the word and law,
Glory and praise.

God in his rainbow gave
Colours which now we have,
Black, red, and blue.
These colours emblems are
Of royal love most rare,
We are in souls sincere,
Just, good, and true.

Sir Knights, clasp hand in hand,
None but Knights Templars stand
In circle round.
May we all live in love,
And ev'ry comfort prove,
May manna from above
Fall on this ground.

POOR JOHNNY'S DEAD.

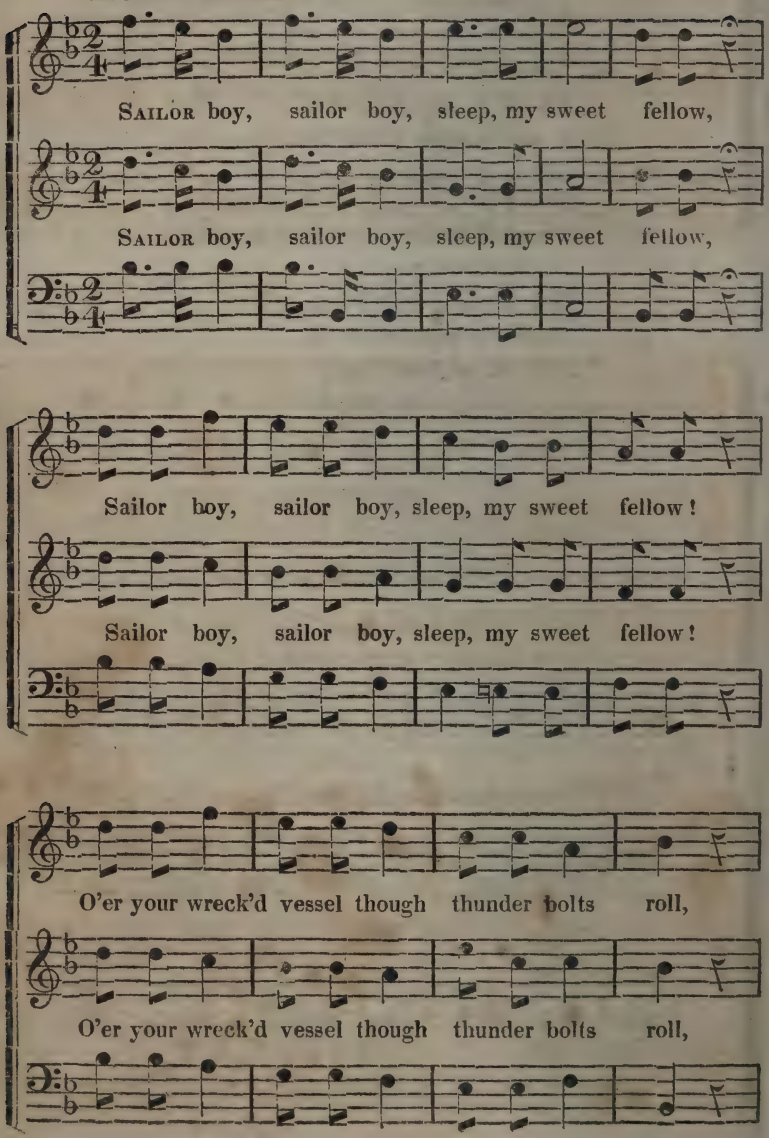
CATCH.

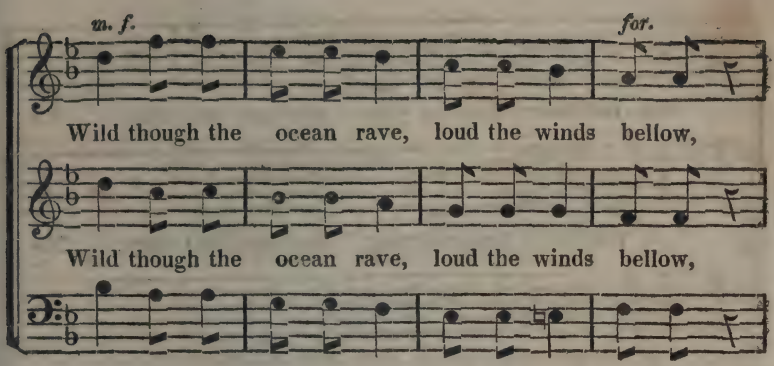

1
2
Poor Johnny's dead, I hear his knell, Bim, bim, bim, him, bome, bell.
2
3
Bome, Bome, Bim, bome, bell.
3
1
The bell doth toll, O may his soul in heav'n for ever dwell.

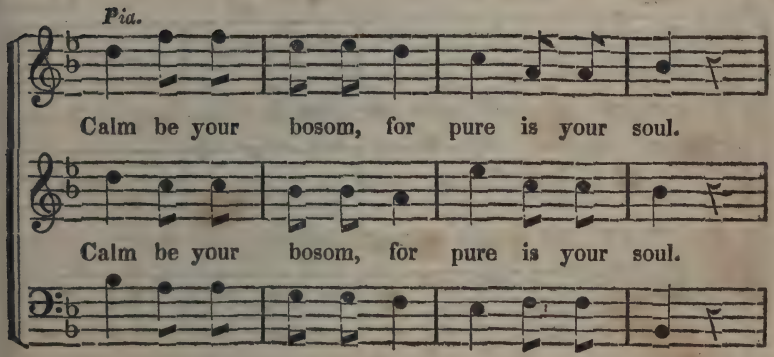
SAILOR BOY.

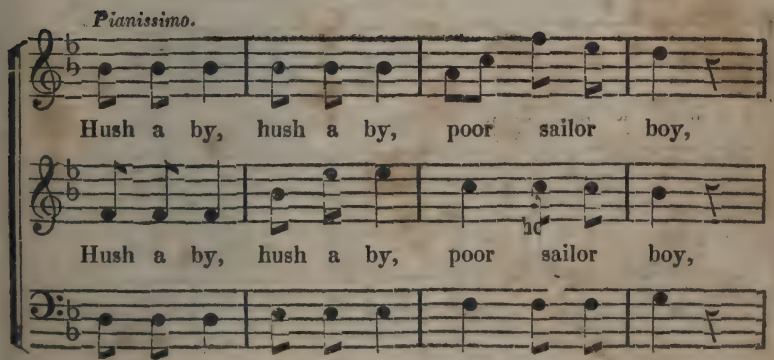
GLEE.

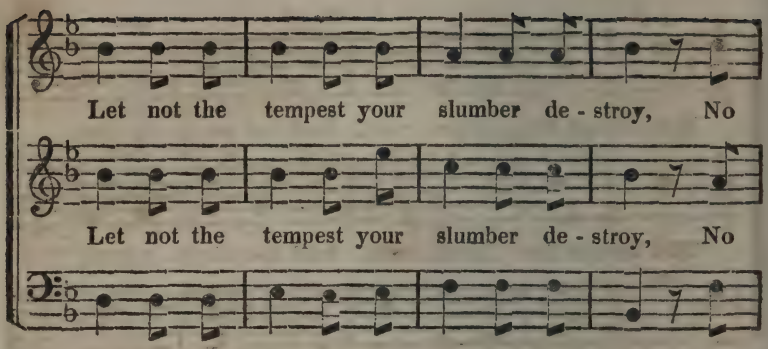
ANDANTE MODERATO.

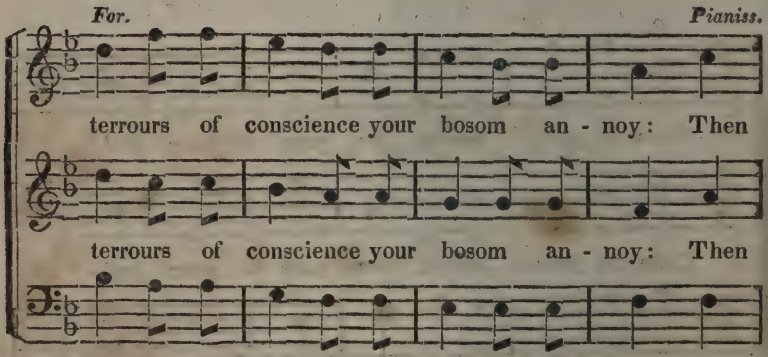

SAILOR boy, sailor boy, sleep, my sweet fellow,
SAILOR boy, sailor boy, sleep, my sweet fellow,
Sailor boy, sailor boy, sleep, my sweet fellow!
Sailor boy, sailor boy, sleep, my sweet fellow!
O'er your wreck'd vessel though thunder bolts roll,
O'er your wreck'd vessel though thunder bolts roll,

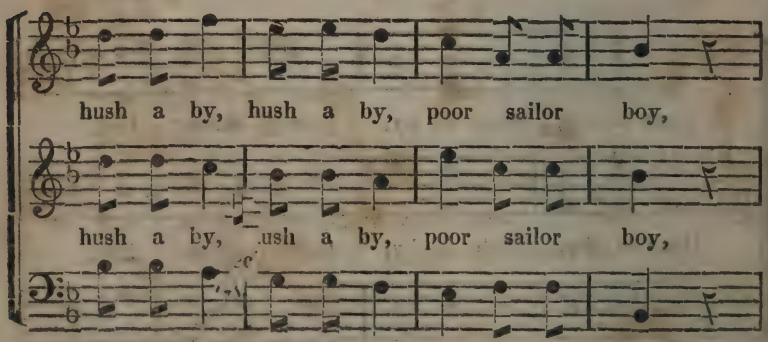

m. f.
for.
Wild though the ocean rave, loud the winds bellow,
Wild though the ocean rave, loud the winds bellow,

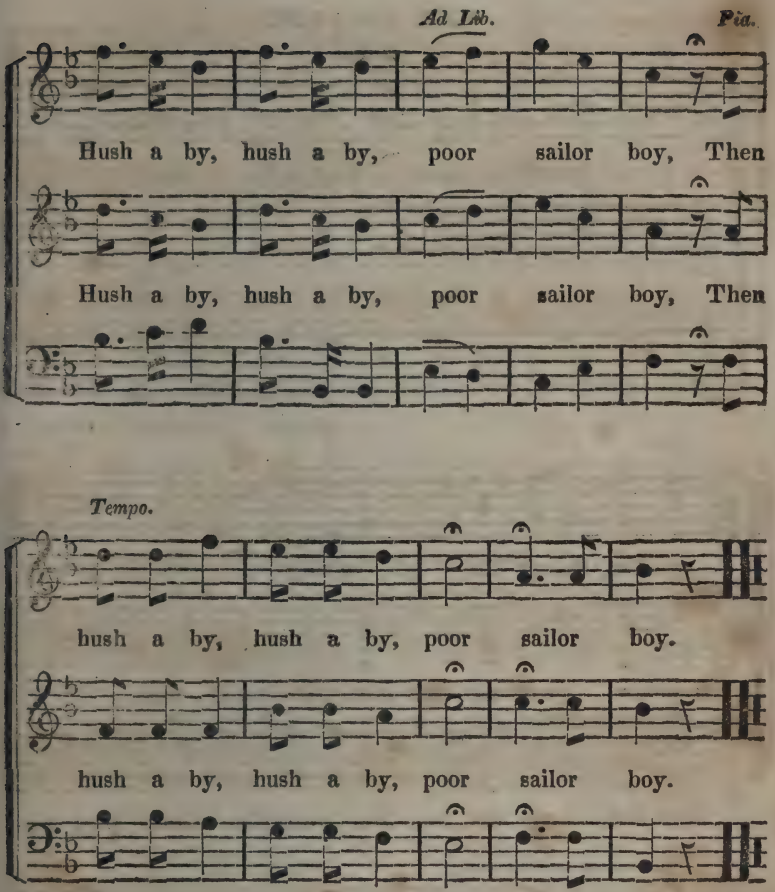

Pia.
Calm be your bosom, for pure is your soul.
Calm be your bosom, for pure is your soul.


Pianissimo.
Hush a by, hush a by, poor sailor boy,
Hush a by, hush a by, poor sailor boy,


Let not the tempest your slumber de - stroy, No
Let not the tempest your slumber de - stroy, No


For.
Pianiss.
terrours of conscience your bosom an - noy: Then
terrours of conscience your bosom an - noy: Then

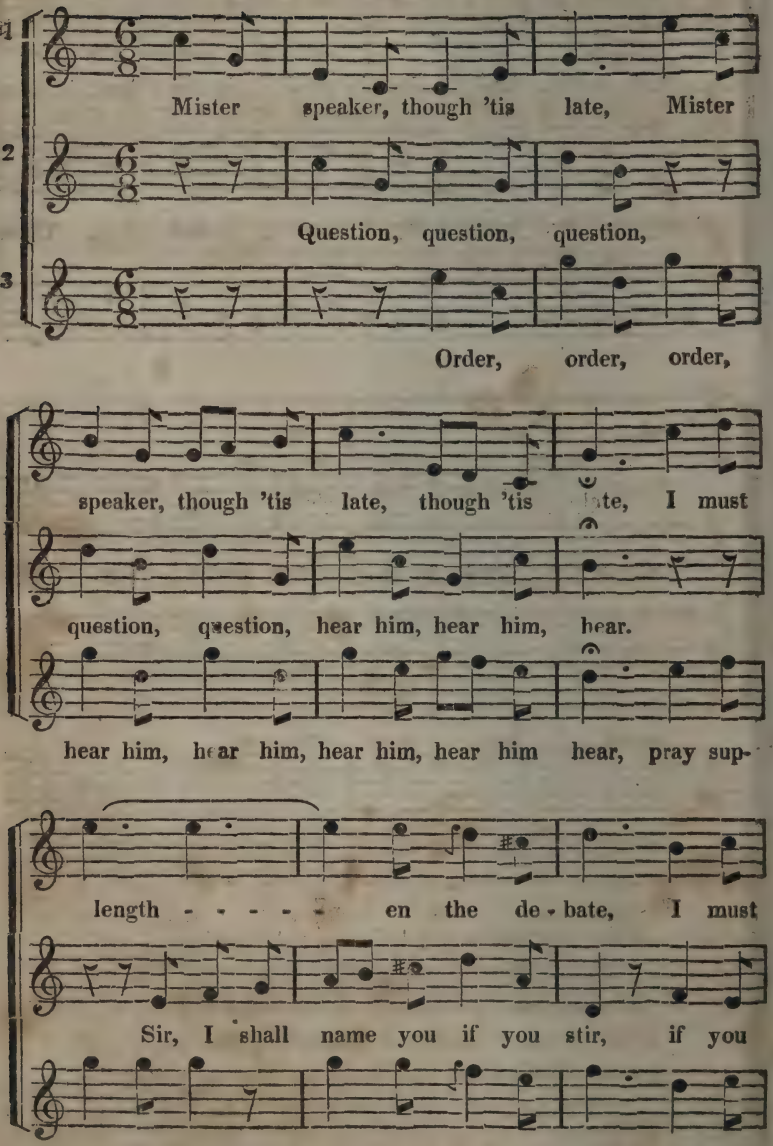

hush a by, hush a by, poor sailor boy,
hush a by, hush a by, poor sailor boy,

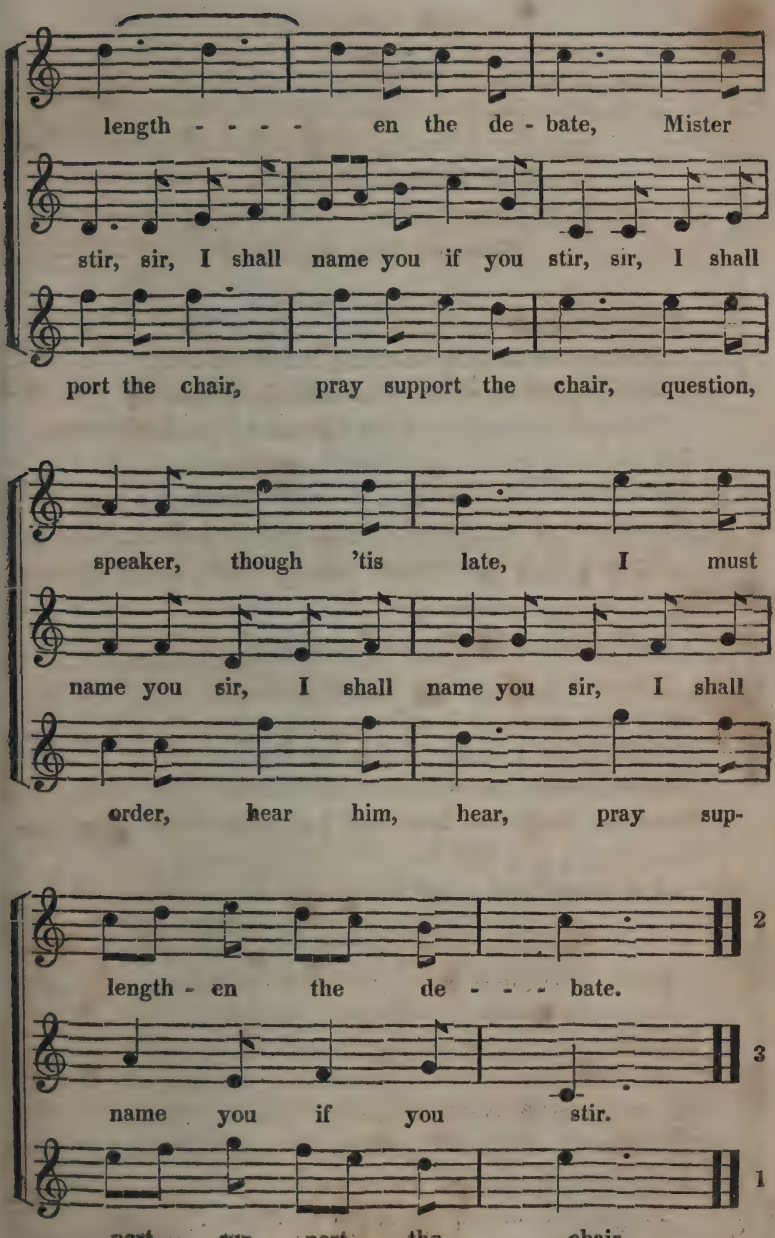

Ad Lib.
Pia.
Hush a by, hush a by, poor sailor boy, Then
Hush a by, hush a by, poor sailor boy, Then
Tempo.
hush a by, hush a by, poor sailor boy.
hush a by, hush a by, poor sailor boy.

Sailor boy, sailor boy! danger not bringing
Home to your thoughts crimes committed before;
Toss'd on rough seas, in a narrow cot swinging,
Safer you sleep than a villain on shore.
Hush a by, &c.

"MR. SPEAKER."

CATCH.


1
Mister speaker, though 'tis late, Mister
2
Question, question, question,
3
Order, order, order,
speaker, though 'tis late, though 'tis late, I must
question, question, hear him, hear him, hear.
hear him, hear him, hear him, hear him hear, pray sup-
length - - - - - en the de - bate, I must
Sir, I shall name you if you stir, if you
port the chair, pray support the chair, pray sup-


length - - - - en the de - bate, Mister
stir, sir, I shall name you if you stir, sir, I shall
port the chair, pray support the chair, question,
speaker, though 'tis late, I must
name you sir, I shall name you sir, I shall
order, hear him, hear, pray sup-
length - en the de - - - - bate.
2
name you if you stir.
3
port, sup - - port the chair.
1

THE EXILE OF ERIN.

(*Tune, see* 150*th page.*)

THERE came to the beach a poor exile of Erin,
The dew on his thin robe hung heavy and chill:
For his country he sigh'd, when at twilight repairing
To wander alone by the wind beaten hill:
But the day star attracted his eye's sad devotion,
For it rose on his own native isle of the ocean,
Where once in the glow of his youthful emotion,
He sung the bold anthem of Erin go bragh!

"Oh! sad is my fate, said the heart broken stranger,
The wild deer and wolf to a covert can flee;
But I have no refuge from famine and danger,
A home and a country remain not to me!
Ah, never again in the green sunny bowers
Where my forefathers liv'd, shall I spend the sweet hours,
Or cover my harp with the wild woven flowers,
And strike to the numbers of Erin go bragh!"

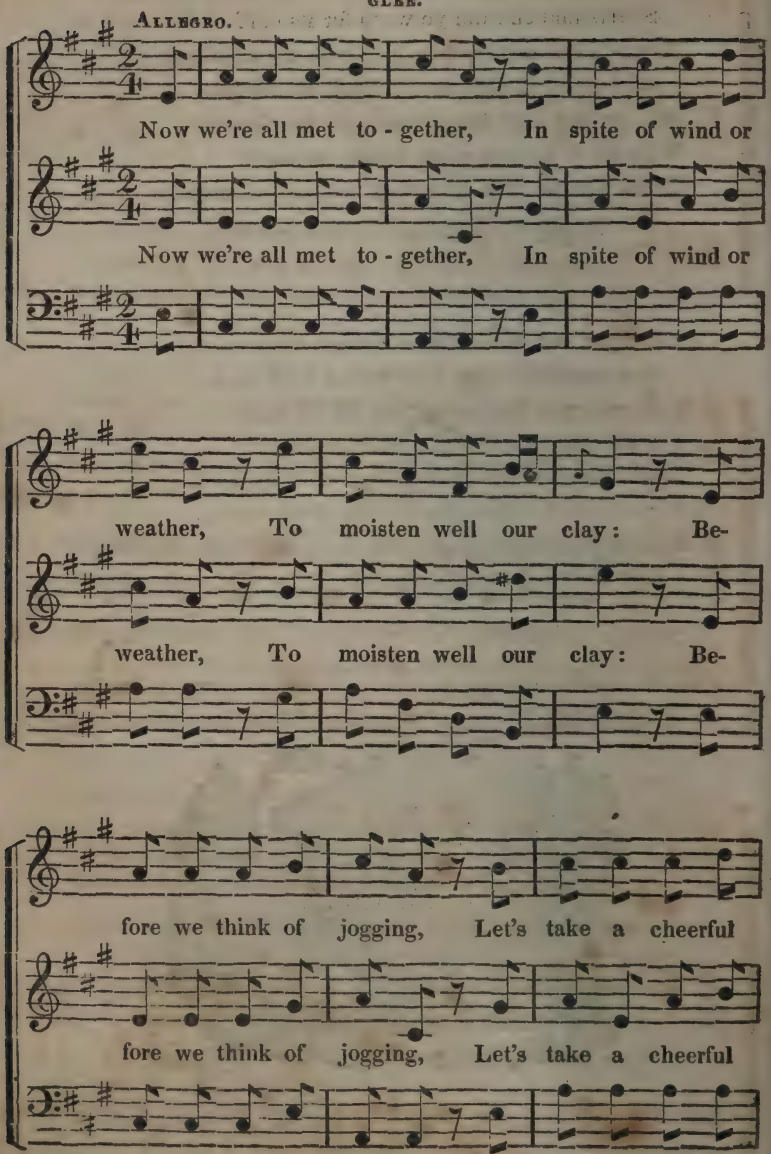
"Erin! my country, though sad and forsaken,
In dreams I revisit thy sea beaten shore,
But, alas! in a far foreign land I awaken,
And sigh for the friends who can meet me no more!
Oh, cruel fate! wilt thou never replace me
In a mansion of peace, whence no peril can chace me?
Ah never again shall my brothers embrace me—
They died to defend me, or live to deplore!"

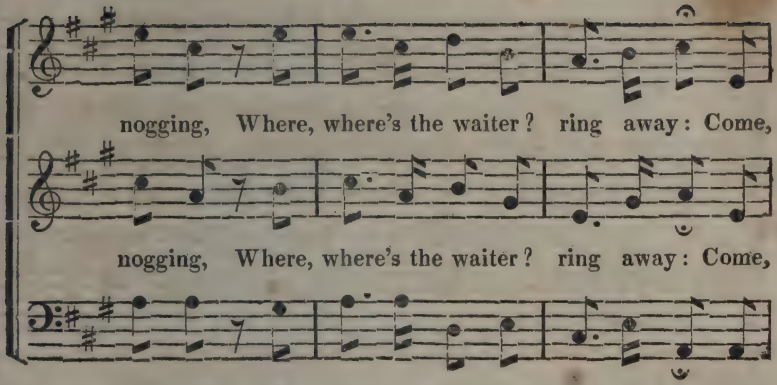
"Oh! where is my cabin door, fast by the wild wood?
Sisters and sire did ye weep for its fall?
Where is the mother that look'd on my childhood:
And where is the bosom friend, dearer than all?
Ah, my sad soul, long abandoned by pleasure!
Why did it doat on a fast fading treasure?
Tears like the rain drop, may fall without measure,
But rapture and beauty they cannot recal!"

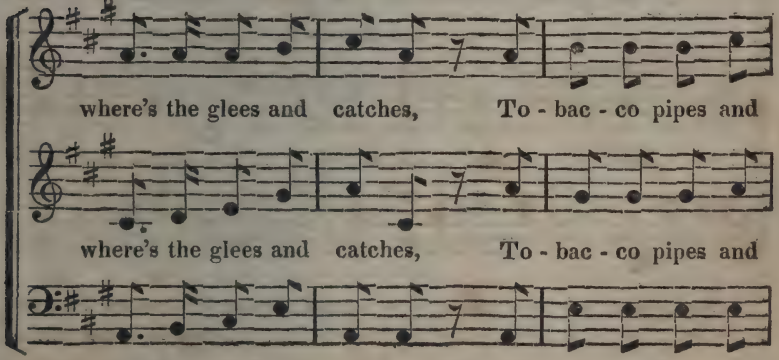
"But yet, all its fond recollections suppressing,
One dying wish my lone bosom shall draw;
Erin, an exile bequeaths thee his blessing;
Land of my forefathers, Erin go bragh!
Buried and cold, when my heart stills its motion,
Green be thy fields sweetest isle of the ocean;
And may harp stringing bards sing aloud with devotion,
Erin ma vorneen—Erin go bragh!"

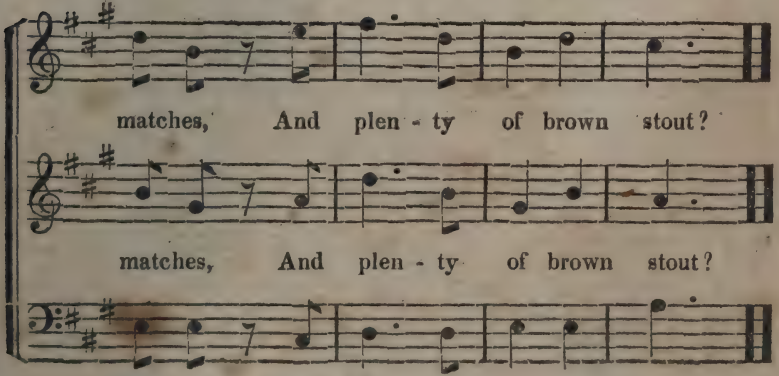
THE COUNTRY CLUB.

GLEE.

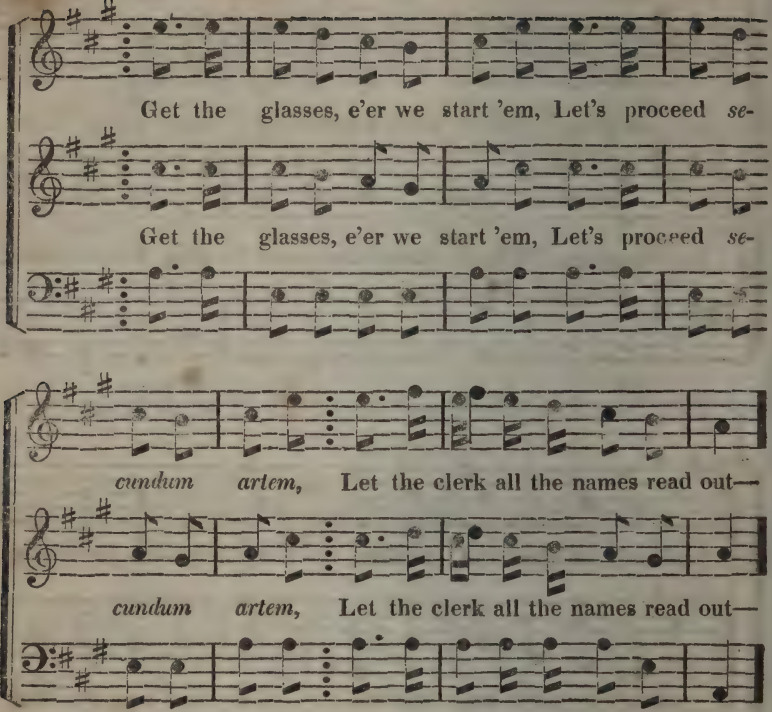

ALLEGRO.
Now we're all met to - gether, In spite of wind or
Now we're all met to - gether, In spite of wind or
weather, To moisten well our clay: Be-
weather, To moisten well our clay: Be-
fore we think of jogging, Let's take a cheerful
fore we think of jogging, Let's take a cheerful


nogging, Where, where's the waiter? ring away: Come,
nogging, Where, where's the waiter? ring away: Come,

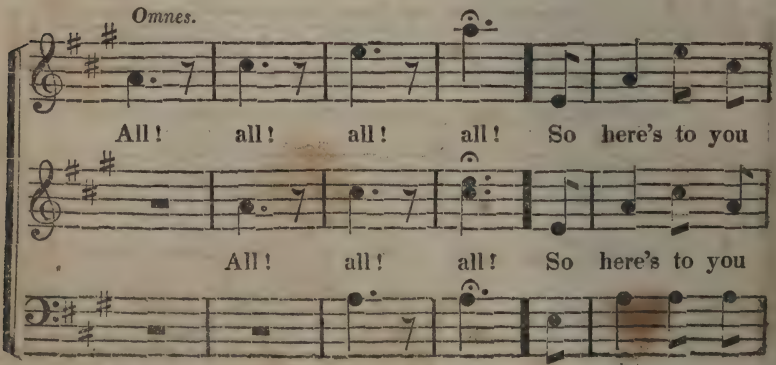

where's the glees and catches, To - bac - co pipes and
where's the glees and catches, To - bac - co pipes and

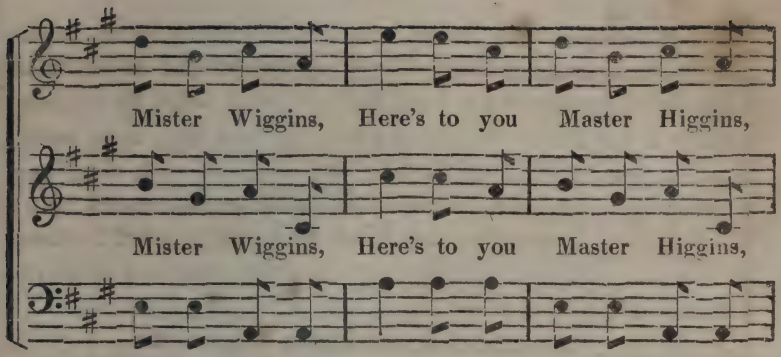

matches, And plen - ty of brown stout?
matches, And plen - ty of brown stout?

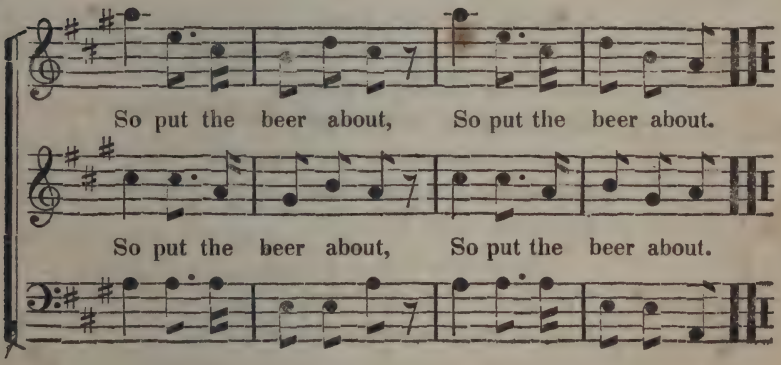
CHORUS.


Get the glasses, e'er we start 'em, Let's proceed *se-*
Get the glasses, e'er we start 'em, Let's proceed *se-*
cundum artem, Let the clerk all the names read out—
cundum artem, Let the clerk all the names read out—

Gentlemen of the Quizzical Society, please to answer to your names.—Farmer Scroggins; why I be here.—Doctor Horseleach; here.—Parson Paunch; here.—Taylor Tit; here.—(So he goes on for about twenty, at least.—You're here, are you, all assembled?







Come, tell us what the news is,
Who wins now and who loses?
Of times what do they say?
Hard, hard, the Landlord racks us;
We've now a load of taxes;
Indeed, indeed—and how goes hay?
Why there is Master Wiseman
He's telling the Exciseman
That's the cause of all this rout—
But 'tis order and sobriety,
Are the rules of this society—
Let the clerk all the rules read out.

Every member of this society, that spills his liquor in his neighbour's pocket, shall forfeit 2d.—Every member of this society that singes his neighbour's wig with his pipe, shall forfeit 2d.—Every member of this society that refuses to laugh at a joke, shall forfeit 2d.—Every member of this society who reproaches his neighbour with coming to distress by unavoidable misfortunes, shall forfeit 2d.—Mr. President, I move that this forfeit be a shilling; and I second the motion. Are you all agreed? I am unanimously.—A noble resolution.—D'ye think so.—

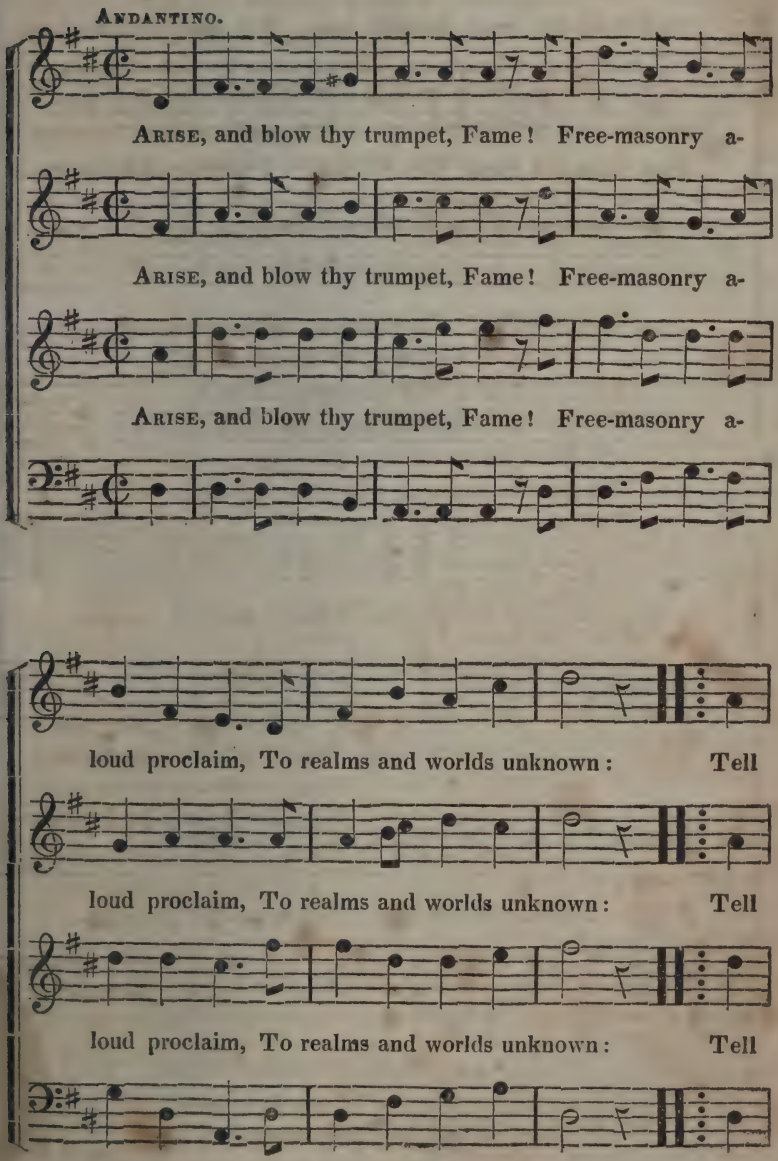
Then here's to you, Mister Wiggins, &c.

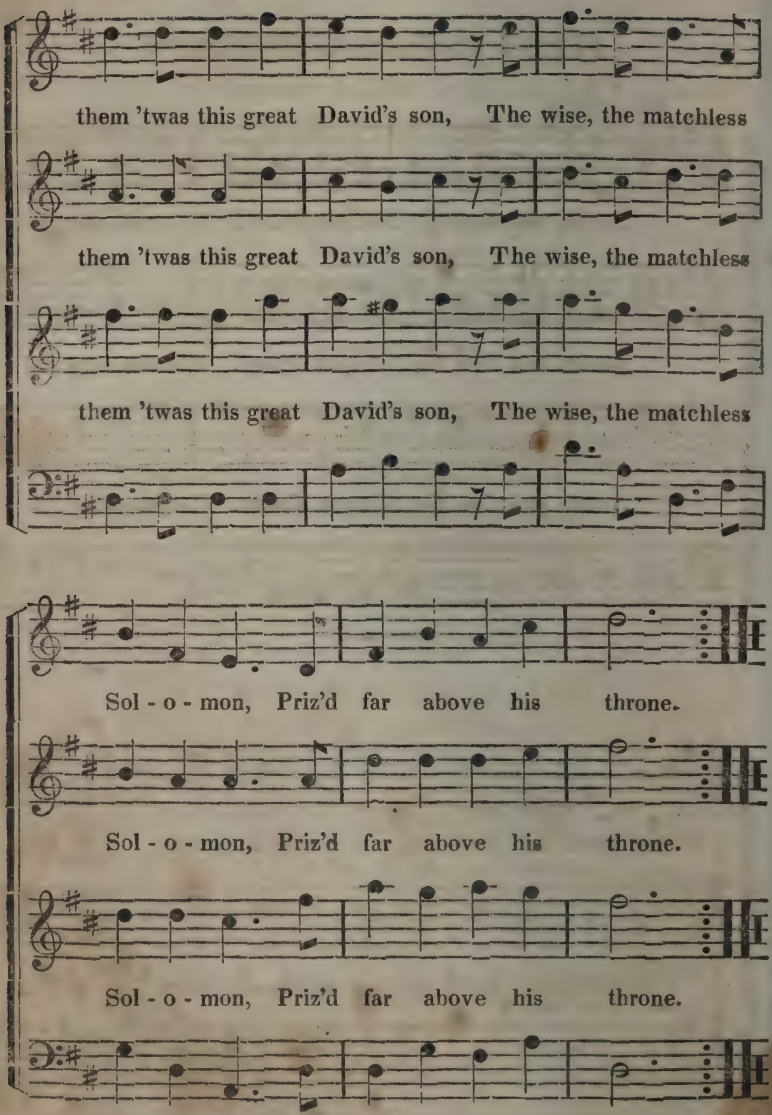
And now the potent liquor,
Not even spares the vicar,
But in all their noddles mounts;
And 'mong this set of queerers,
All talkers and no hearers,
Each his fav'rite tale recounts!
The soldier talks of battle,
The grazier sells his cattle,
Good humour to provoke;
Till the spirit of the barrel
Does beget some curious quarrel,
While the company's lost in smoke.

Upon my soul, neighbour, I had no hand in the death of your wife; it was all in the way of business. Nay, but doctor, 'twere a cursed unneighbourly thing of you: not that the woman were any sitch great things, but to put a body to sitch an expense.—Why you don't tell me so? kill'd fifteen with your own hand, fifteen by my laurels! D'ye hear that, Butcher? Hear it, yes; but I'll lay what he dares, he has not killed so many as I have by hundreds.—Powder my whiskers.—Come, come, gentlemen, says the Bellows-maker, no breezes. Let me exhort you to temperance, says the Parson.—Amen, says the Clerk.—That's right, says the Undertaker, let us bury all animosities.—That's what I like, says the Fiddler, I like to see harmony restor'd.—D'ye tho'; you like to see harmony restor'd.

Why, then, here's to you Mr. Wiggins, &c.

SENIOR GRAND WARDEN'S SONG.


Andantino.
Arise, and blow thy trumpet, Fame! Free-masonry a-
Arise, and blow thy trumpet, Fame! Free-masonry a-
Arise, and blow thy trumpet, Fame! Free-masonry a-
loud proclaim, To realms and worlds unknown: Tell
loud proclaim, To realms and worlds unknown: Tell
loud proclaim, To realms and worlds unknown: Tell


them 'twas this great David's son, The wise, the matchless
them 'twas this great David's son, The wise, the matchless
them 'twas this great David's son, The wise, the matchless
Sol - o - mon, Priz'd far above his throne.
Sol - o - mon, Priz'd far above his throne.
Sol - o - mon, Priz'd far above his throne.

The solemn temples, cloud-capt towers,
Th' aspiring domes, are works of ours,
By us those piles were rais'd:

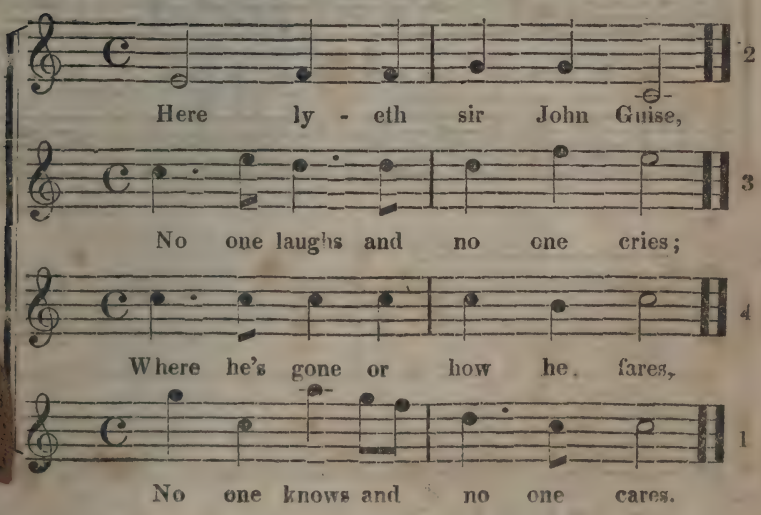
Then bid mankind with songs advance,
And through th' ethereal vast expanse
Let Masonry be prais'd!

We help the poor in time of need,
The naked clothe, the hungry feed,
'Tis our foundation stone:
We build upon the noblest plan,
For friendship rivets man to man
And makes us all as one.
} *Chorus 3 times*

Still louder, Fame! thy trumpet blow;
Let all the distant regions know
Free-masonry is this:
Almighty Wisdom gave it birth,
And Heav'n has fix'd it here on earth,
A type of future bliss!

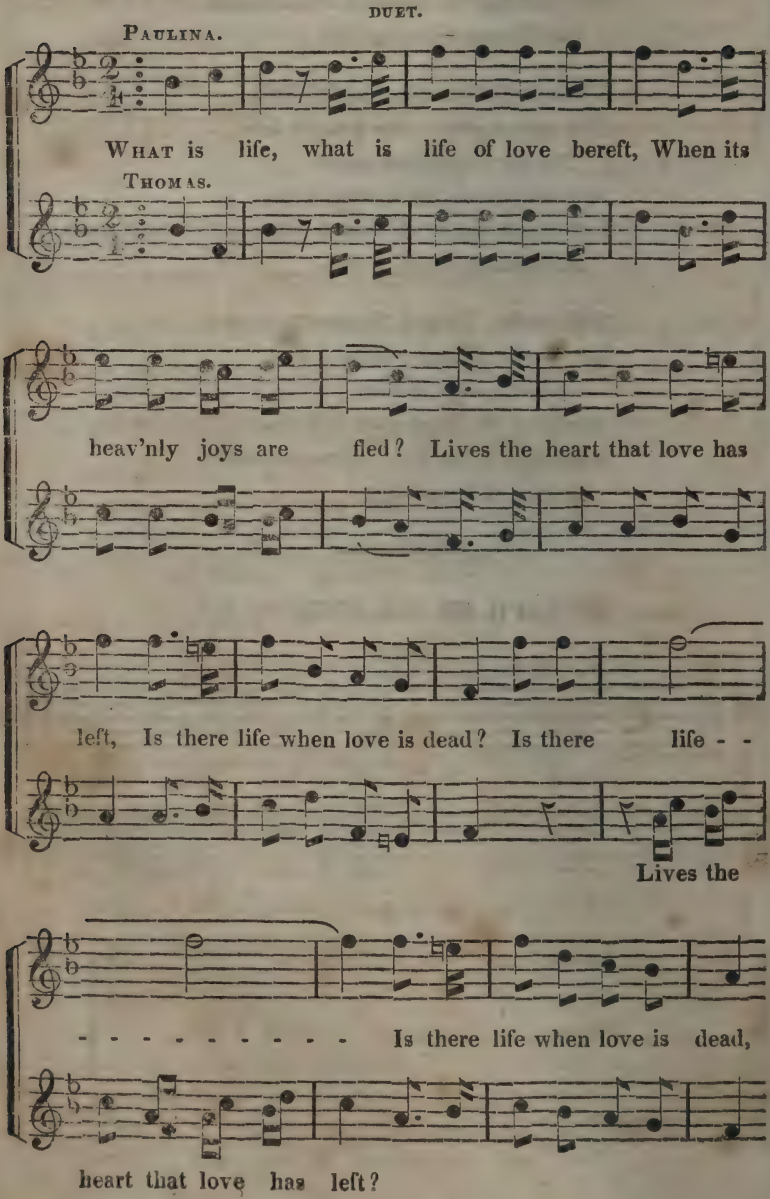
EPITAPH ON SIR JOHN GUISE.

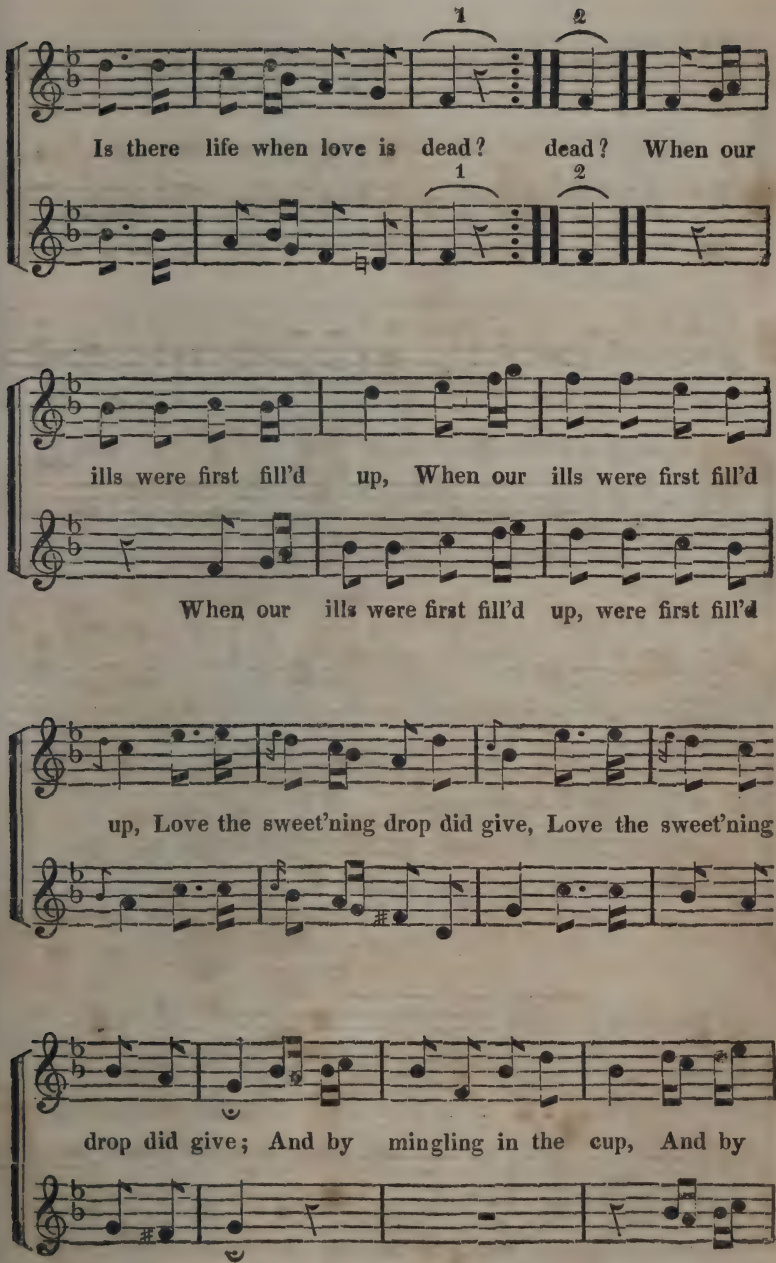
CATCH.

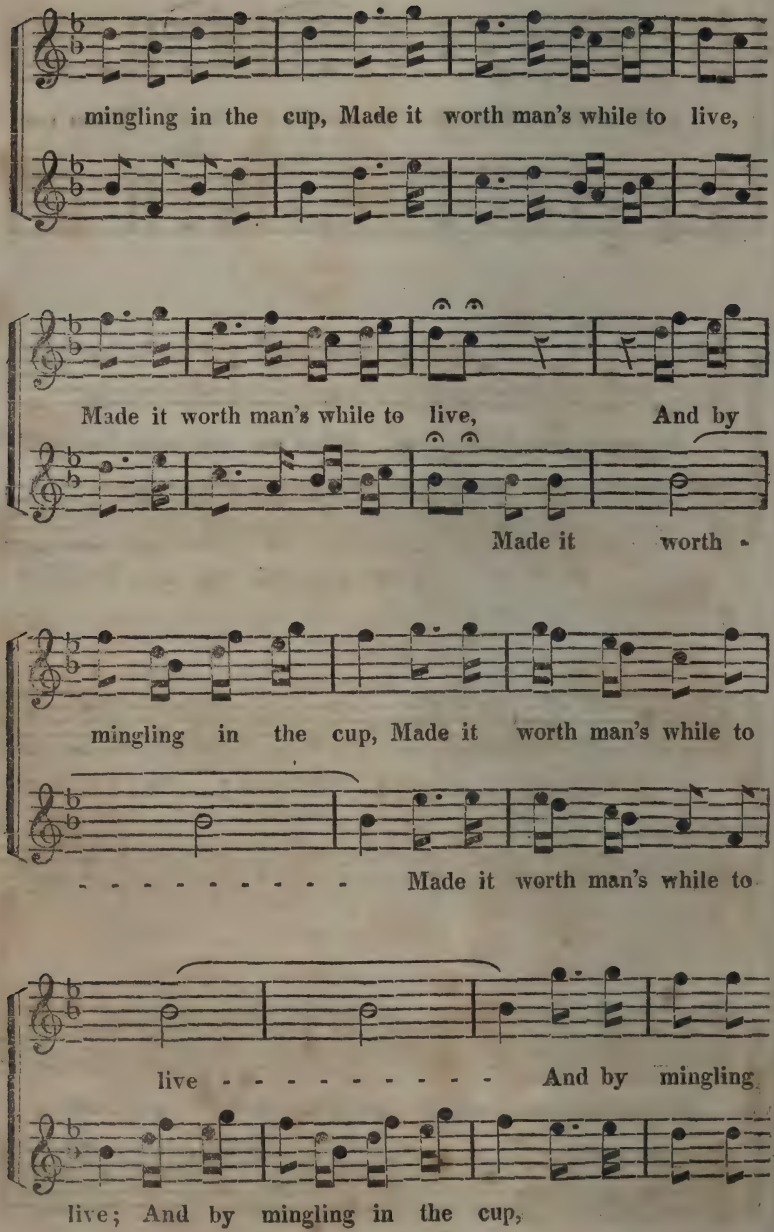


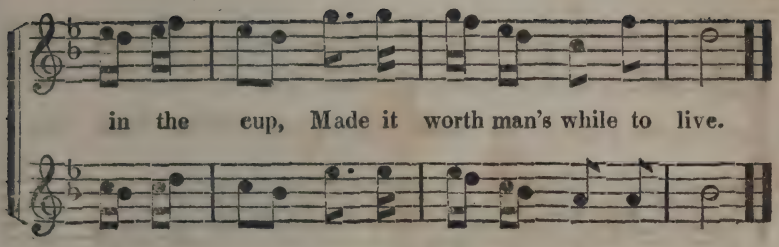
WHAT IS LIFE OF LOVE BEREFT?

DUET.

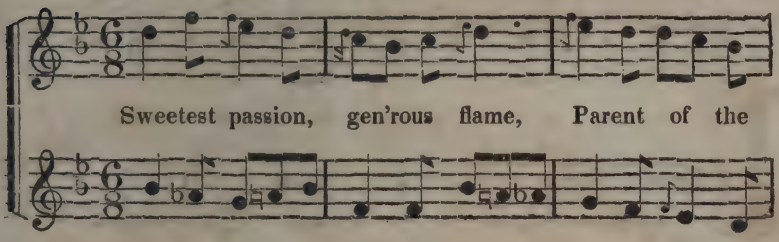

PAULINA.
WHAT is life, what is life of love bereft, When its
THOMAS.
heav'nly joys are fled? Lives the heart that love has
left, Is there life when love is dead? Is there life - -
Lives the
- - - - - - - - - - Is there life when love is dead,
heart that love has left?

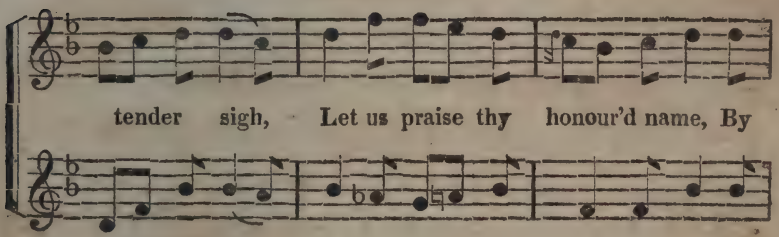

1
2
Is there life when love is dead? dead? When our
1
2
ills were first fill'd up, When our ills were first fill'd
When our ills were first fill'd up, were first fill'd
up, Love the sweet'ning drop did give, Love the sweet'ning
drop did give; And by mingling in the cup, And by

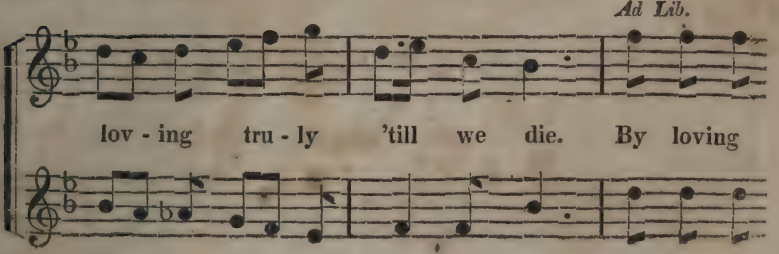

mingling in the cup, Made it worth man's while to live,
Made it worth man's while to live, And by
Made it worth
mingling in the cup, Made it worth man's while to
Made it worth man's while to
live And by mingling
live; And by mingling in the cup,

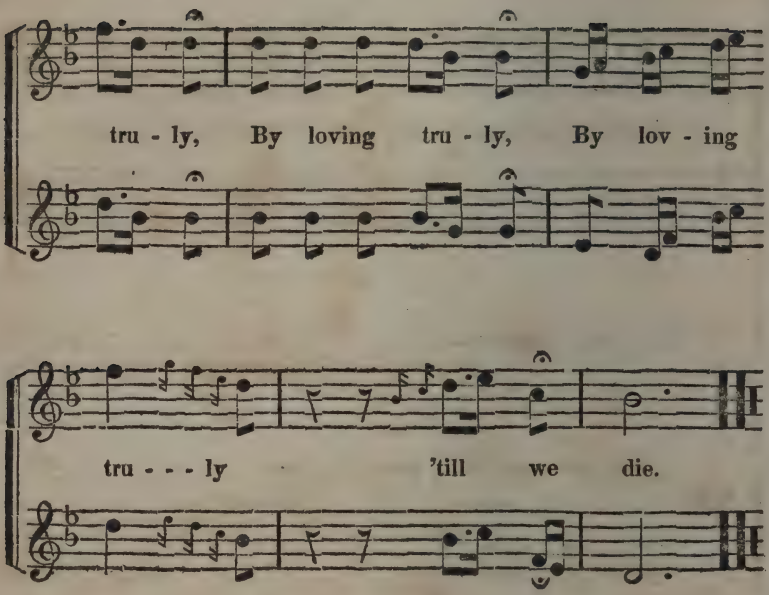


ANDANTE MODERATO.



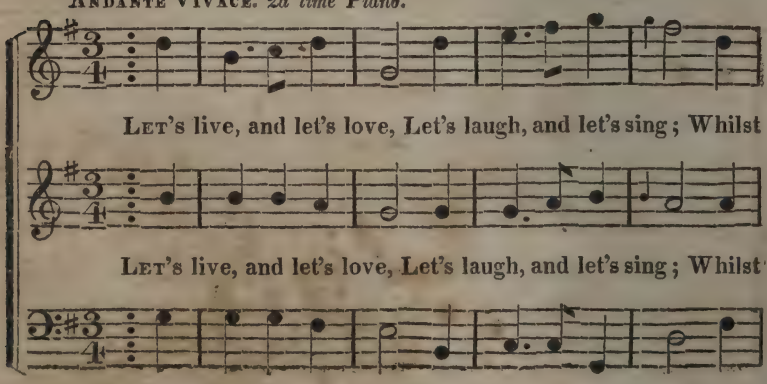


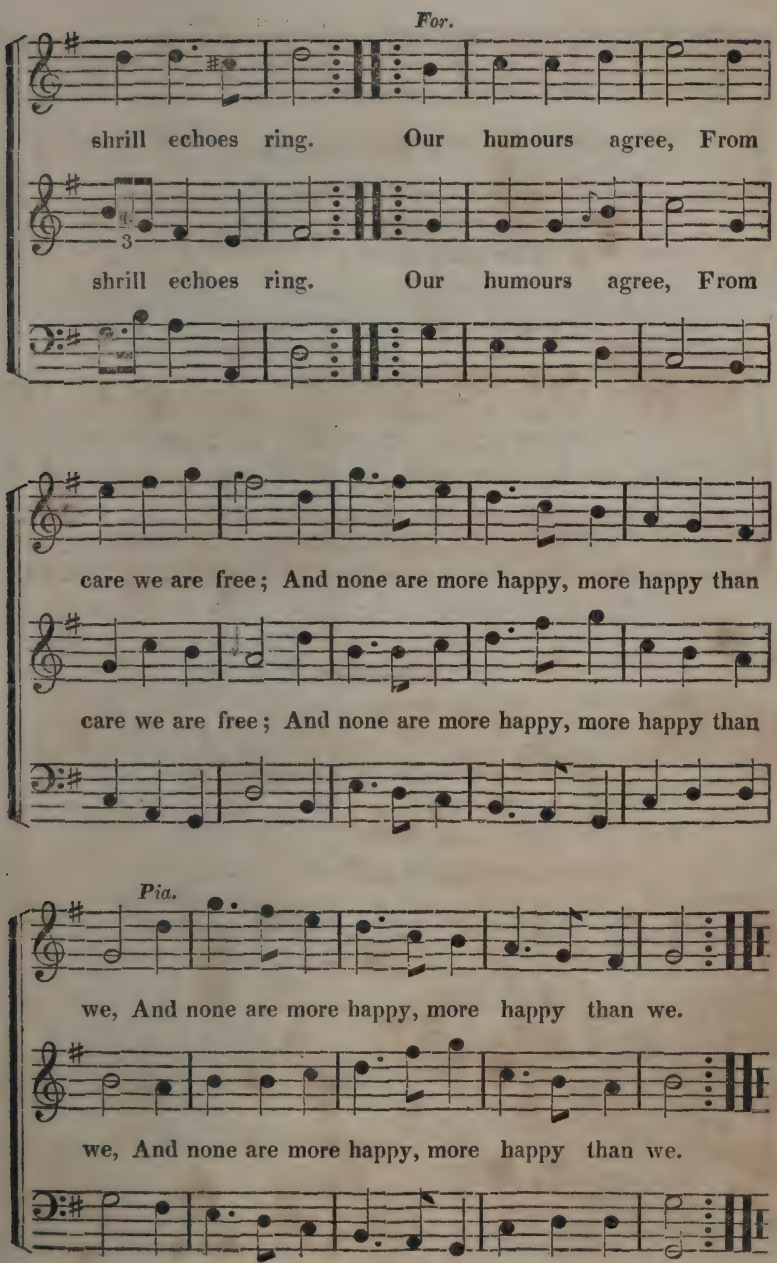




LET'S LIVE, AND LET'S LOVE.

GLEE.


Andante Vivace. 2d time Piano.
Let's live, and let's love, Let's laugh, and let's sing; Whilst
Let's live, and let's love, Let's laugh, and let's sing; Whilst


For.
shrill echoes ring. Our humours agree, From
shrill echoes ring. Our humours agree, From
care we are free; And none are more happy, more happy than
care we are free; And none are more happy, more happy than
Pia.
we, And none are more happy, more happy than we.
we, And none are more happy, more happy than we.

HERE'S A HEALTH TO EACH ONE.

(*Tune, see 28th page.*)

HERE'S a health to each one,
From the king on the throne
To him that is meanest of station,
If he can contend
To have lawfully gain'd
The name of an accepted Mason.

The glory of kings
Are poor empty things,
Though empires they have in possession,
If void of the fame
Of that noble name
Of a free and an accepted Mason.

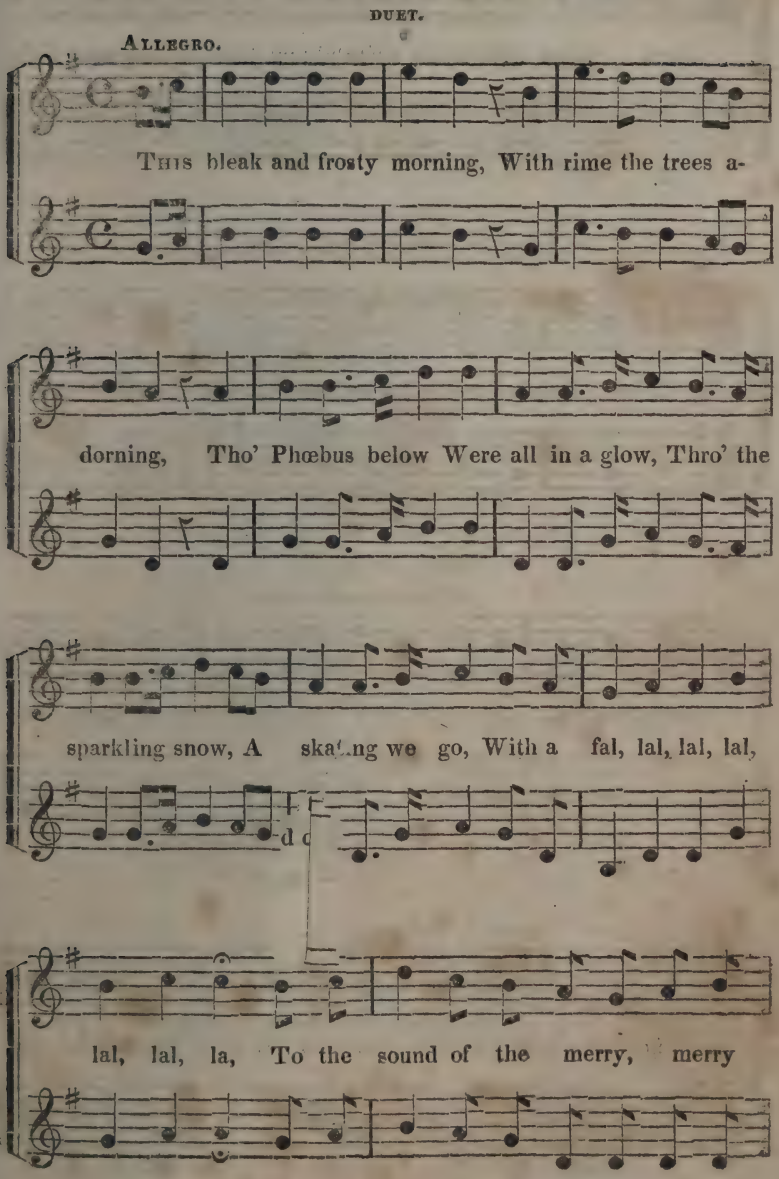
It is ancienter far
Than other arts are,
Surpassing all other profession;
There's none can pretend
To discover a friend
Like a free and an accepted Mason.

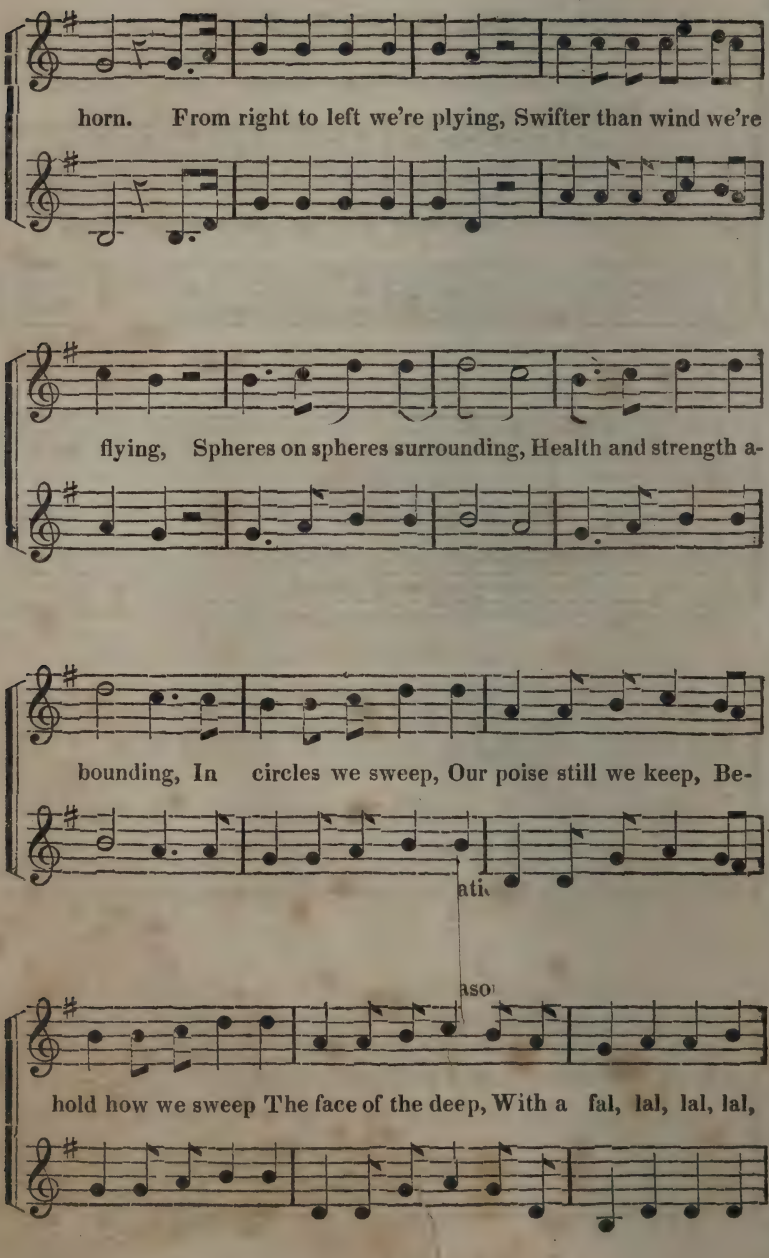
The world is amaz'd,
Their wonder is rais'd,
To see such concurring relation
Among us: they cry,
The devil is nigh
When one is accepted a Mason.

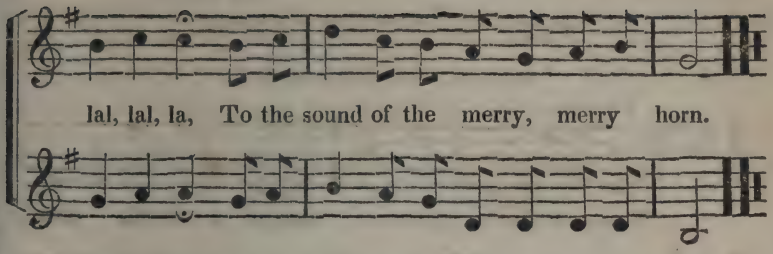
But let them say on,
To us 'tis well known
What's true or false in the relation;
Let's drink his health round
That is secret and sound,
And a faithful and accepted Mason.

THE SKATER'S SONG.

DUET.


ALLEGRO.
THIS bleak and frosty morning, With rime the trees a-
dorning, Tho' Phœbus below Were all in a glow, Thro' the
sparkling snow, A ska..ng we go, With a fal, lal, lal, lal,
lal, lal, la, To the sound of the merry, merry

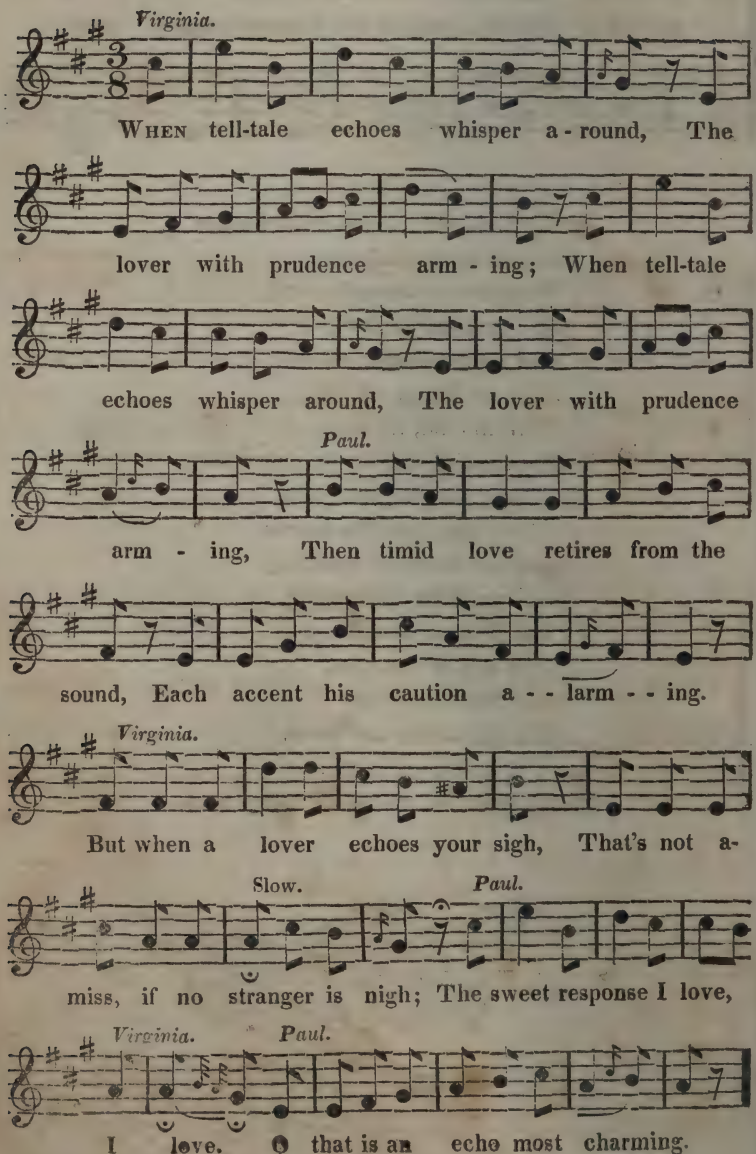

horn. From right to left we're plying, Swifter than wind we're
flying, Spheres on spheres surrounding, Health and strength a-
bounding, In circles we sweep, Our poise still we keep, Be-
hold how we sweep The face of the deep, With a fal, lal, lal, lal,

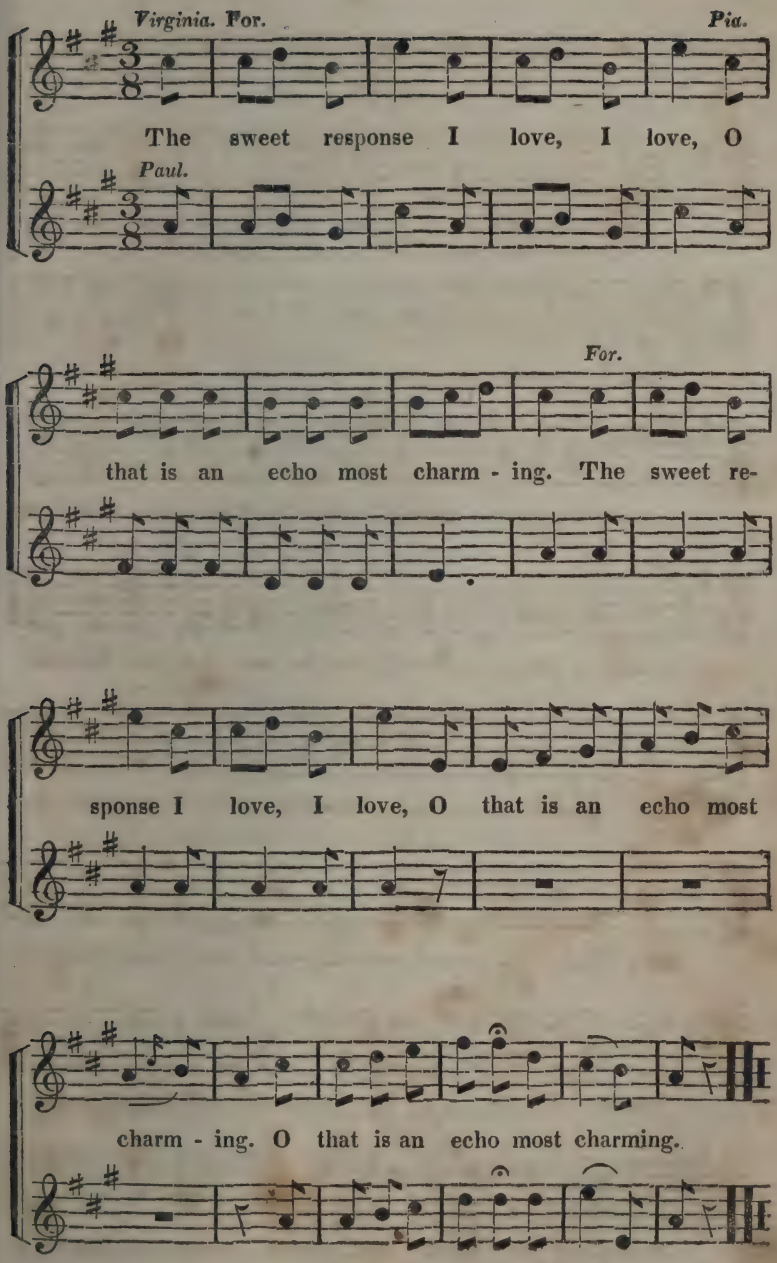


Great Jove looks down with wonder,
To view his sons of thunder;
Though the waters he seal,
We rove on our heel,
Our weapons are steel,
And no danger we feel,
With a fal, lal, &c.
To the sound of the merry merry horn.
See, see, the club advances,
See how they join the dances,
Horns and trumpets sounding,
Rocks and hills rebounding,
Let Tritons now blow,
And call us their foe,
For Neptune below
His beard dare not show,
With a fal, lal, &c.
To the sound of the merry merry horn.

WHEN TELL-TALE ECHOES.

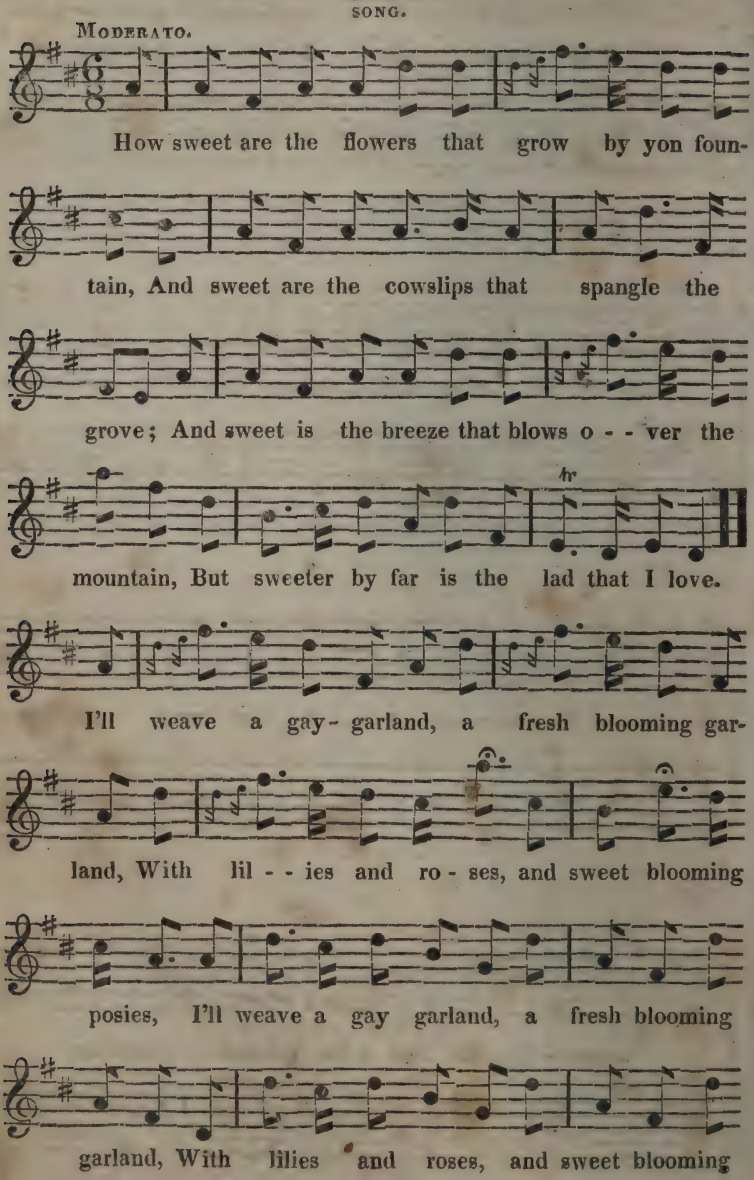
DUET IN PAUL AND VIRGINIA.

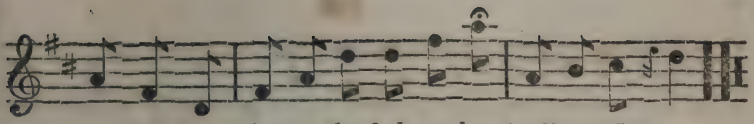

Virginia.
When tell-tale echoes whisper a - round, The
lover with prudence arm - ing; When tell-tale
echoes whisper around, The lover with prudence
Paul.
arm - ing, Then timid love retires from the
sound, Each accent his caution a - - larm - - ing.
Virginia.
But when a lover echoes your sigh, That's not a-
Slow.
Paul.
miss, if no stranger is nigh; The sweet response I love,
Virginia.
Paul.
I love. O that is an echo most charming.


Virginia. For.
Pia.
The sweet response I love, I love, O
Paul.
For.
that is an echo most charm - ing. The sweet re-
sponse I love, I love, O that is an echo most
charm - ing. O that is an echo most charming.

THE GARLAND OF LOVE.

SONG.


Moderato.
How sweet are the flowers that grow by yon foun-
tain, And sweet are the cowslips that spangle the
grove; And sweet is the breeze that blows o - - ver the
mountain, But sweeter by far is the lad that I love.
I'll weave a gay- garland, a fresh blooming gar-
land, With lil - - ies and ro - ses, and sweet blooming
posies, I'll weave a gay garland, a fresh blooming
garland, With lilies and roses, and sweet blooming

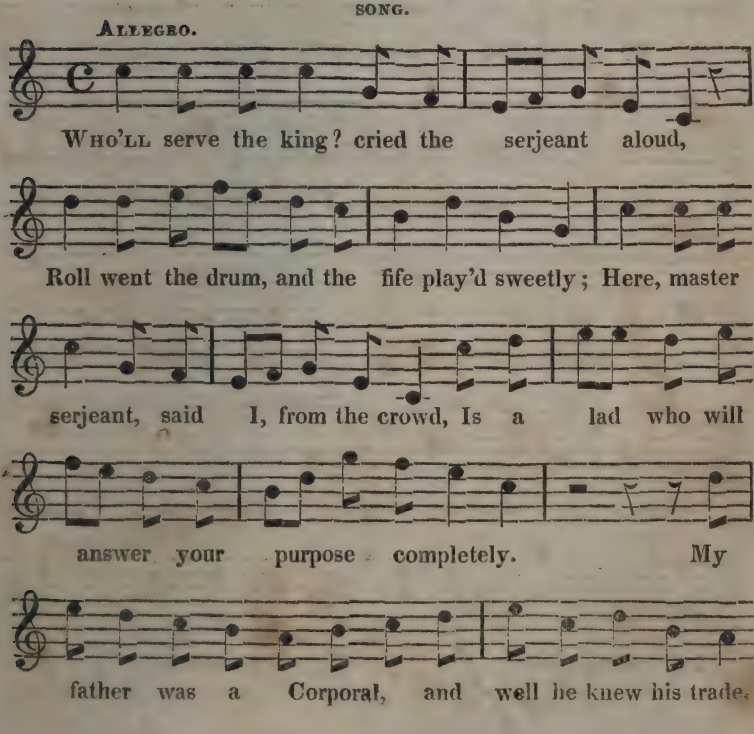
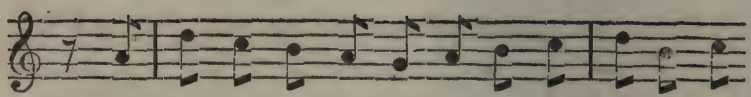
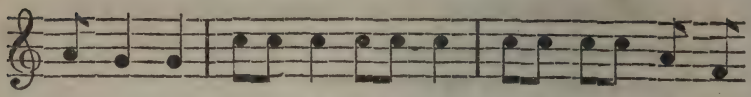
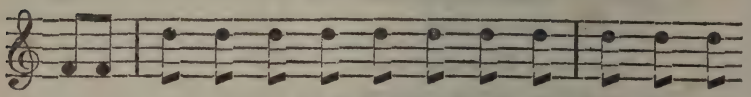


posies, To give to the lad my heart tells me I love.

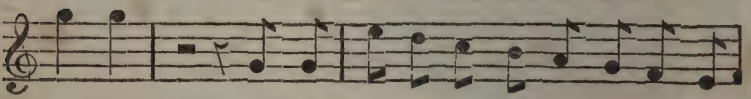
It was down in the vale where the sweet Torza gliding
In murmuring stream ripples thro' the dark grove;
I own'd what I felt, all my passion confiding,
To ease the fond sighs of the lad that I love.
Then I'll weave a gay garland, a fresh blooming garland,
With lilies and roses,
And sweet blooming posies,
To give to the lad my heart tells me I love.

WHO'LL SERVE THE KING?

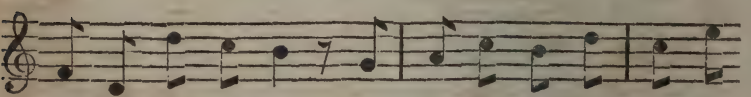
SONG.


Allegro.
Who'll serve the king? cried the serjeant aloud,
Roll went the drum, and the fife play'd sweetly; Here, master
serjeant, said I, from the crowd, Is a lad who will
answer your purpose completely. My
father was a Corporal, and well he knew his trade.

Of women, wine, and gunpowder, he never was

afraid; He'd march, fight, left, right, Front, flank, Centre

rank, Storm the trenches, Court the wenches, Lov'd the rat-

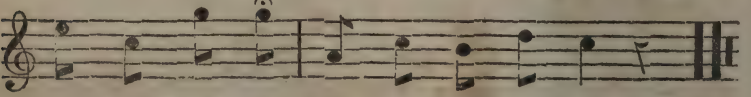
tle, Of a battle, Died with glory, Lives in



story. And, like him, I found a soldier's life, If



taken smooth and rough. A very merry, hey down

derry, sort of life enough. A very merry,

hey down derry, sort of life enough.

" Hold up your head," said the serjeant at drill,
Roll went the drum, and the fife play'd loudly;
" Turn out your toes, sir," says I, sir, I will,
For a nimble-wristed round rattan, the serjeant flourish'd proudly.
My father died when corporal, but I ne'er turn'd my back,
Till promoted to the halbert I was serjeant in a crack.

In sword and sash,
Cut a dash,
Spurr'd and booted,
Next recruited,
Hob and clod,
Aukward squad,
Then began
My rattan,
When boys unwilling,
Came to drilling.

Till made the Colonel's orderly, then who but I so bluff,
Led a very merry, hey-down derry, sort of life enough.

" Homeward, my lads," cried the general, huzza!
Roll went the drum, and the fife play'd cheerly;
To quick time we footed, and sung all the way,
Hey! for the pretty girls we love so dearly.
My father pass'd his time, I'm told, in bustle, jars, and strife,
And, like him, being fond of noise, I mean to take a wife.

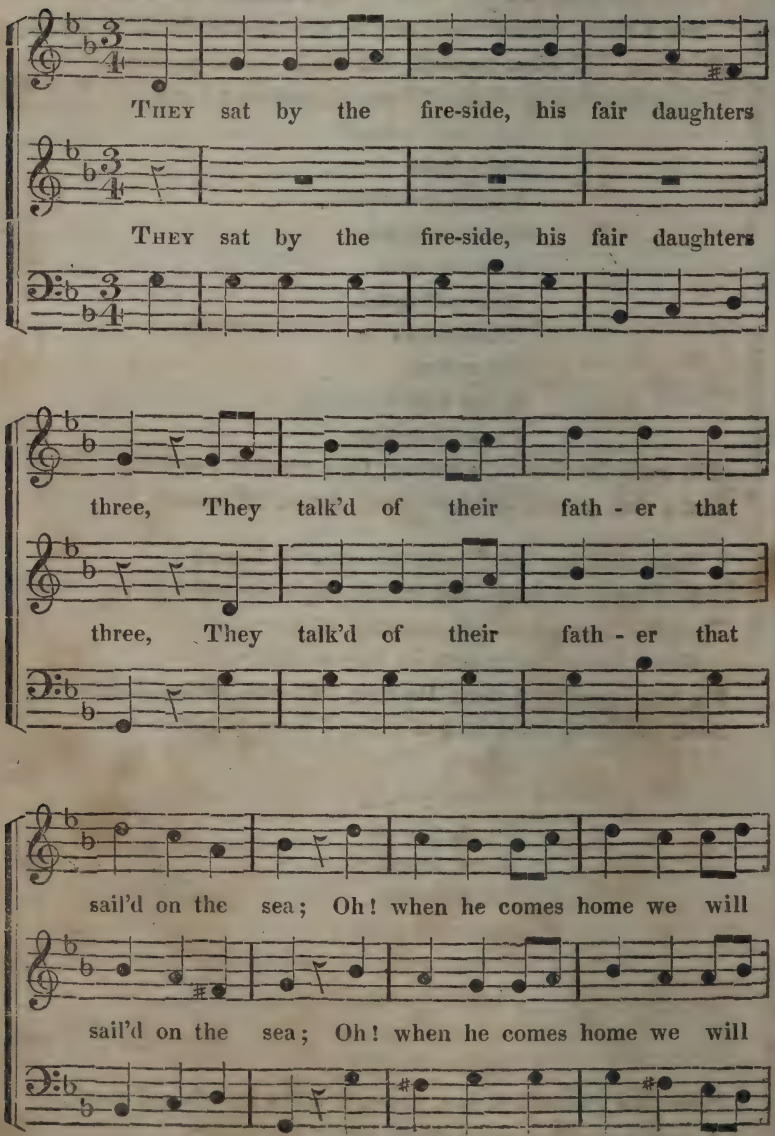
Soon as Miss,
Blushes yes,
Rings, gloves,
Dears, loves,
Bells ringing,
Comrades singing,
Honey moon,
Finished soon,
Panting, sighing,
Children crying.

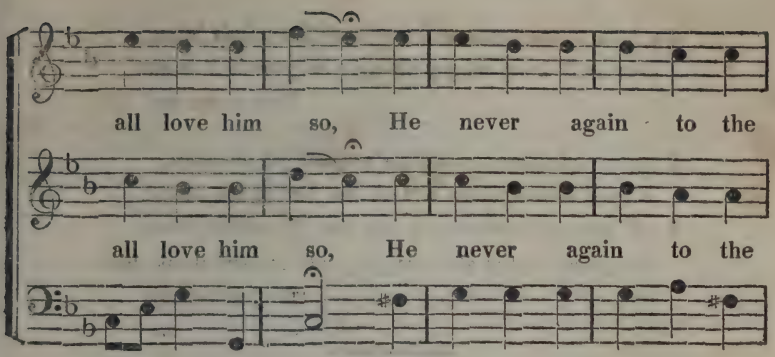
Perhaps a wedded life may prove, if taken smooth and rough,
A very merry, hey-down derry, sort of life enough.

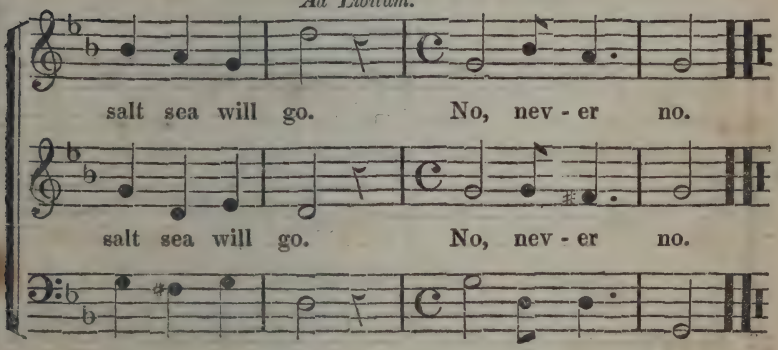
DEATH'S CRADLE HYMN.

GLEE.

MODERATO AFFETUOSO.


THEY sat by the fire-side, his fair daughters
THEY sat by the fire-side, his fair daughters
three, They talk'd of their fath - er that
three, They talk'd of their fath - er that
sail'd on the sea; Oh! when he comes home we will
sail'd on the sea; Oh! when he comes home we will





I'll give him this vest, all of satin so fine,
And I'll be his carver when he sits to dine;
And I'll climb his knees, and such kisses bestow,
He never again to the salt sea shall go.
No, never no.

Did you not hear something my sisters? declare!
There's surely a spirit that speaks in the air;
For still as we talk'd either loudly or low,
It answer'd in accents all mournful and slow,
No, never no.

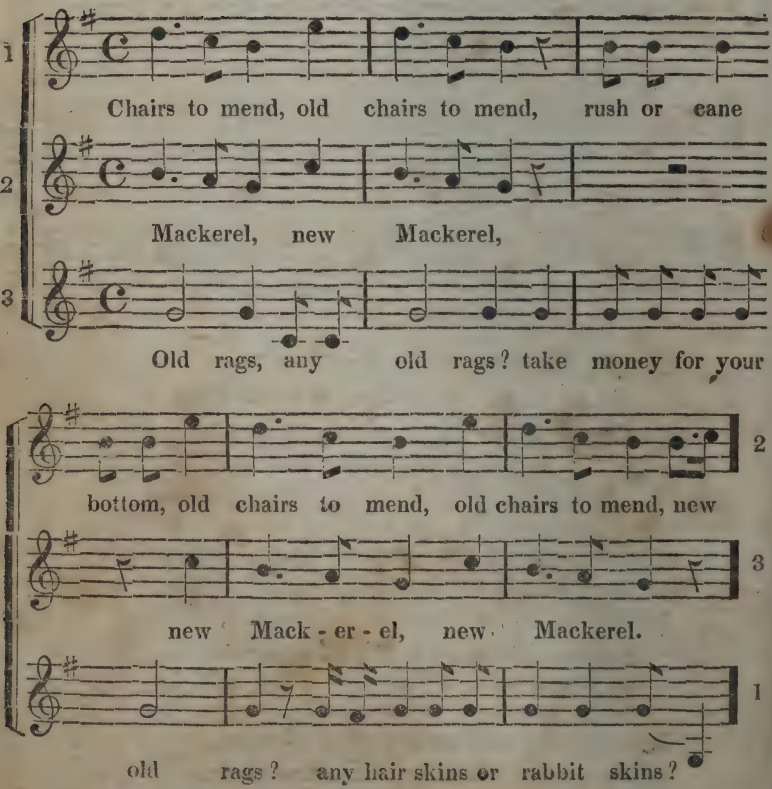
It was but the tempest that rages so strong,
The gale will itself waft our father along;

Go look at the vane and see how the winds blow,
For he'll bring us gay things, he promis'd us so:
No, never no.

Prepare, ye sweet maidens, prepare ye to weep,
Your father's bones roll on the bed of the deep;
Look not at the vane nor ask how the winds blow,
His ghost in the shrouds sings out mournful and low.
No, never no.

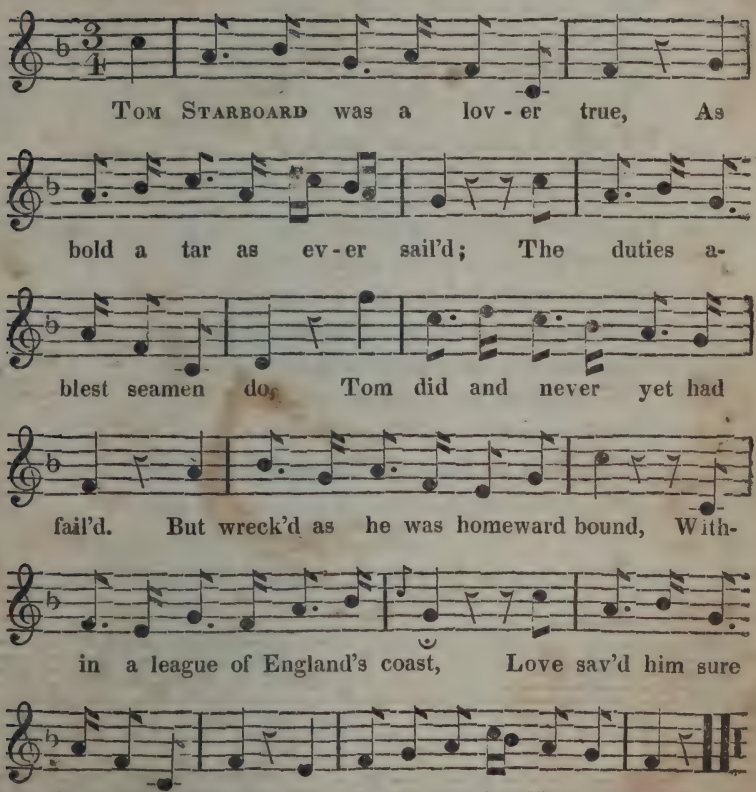
OLD CHAIRS TO MEND.

CATCH.


1
Chairs to mend, old chairs to mend, rush or cane
2
Mackerel, new Mackerel,
3
Old rags, any old rags? take money for your
2
bottom, old chairs to mend, old chairs to mend, new
3
new Mack - er - el, new Mackerel.
1
old rags? any hair skins or rabbit skins?

TOM STARBOARD.

SONG.

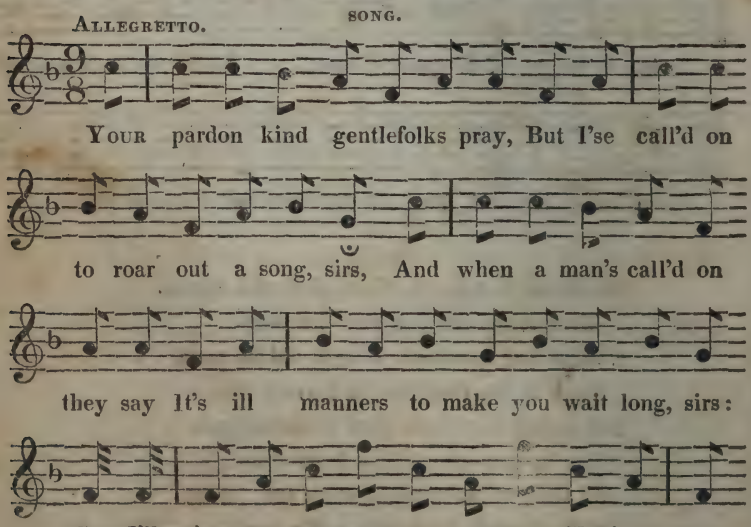

Tom Starboard was a lov-er true, As
bold a tar as ev-er sail'd; The duties a-
blest seamen do, Tom did and never yet had
fail'd. But wreck'd as he was homeward bound, With-
in a league of England's coast, Love sav'd him sure
from being drown'd, For all the crew but Tom were lost.

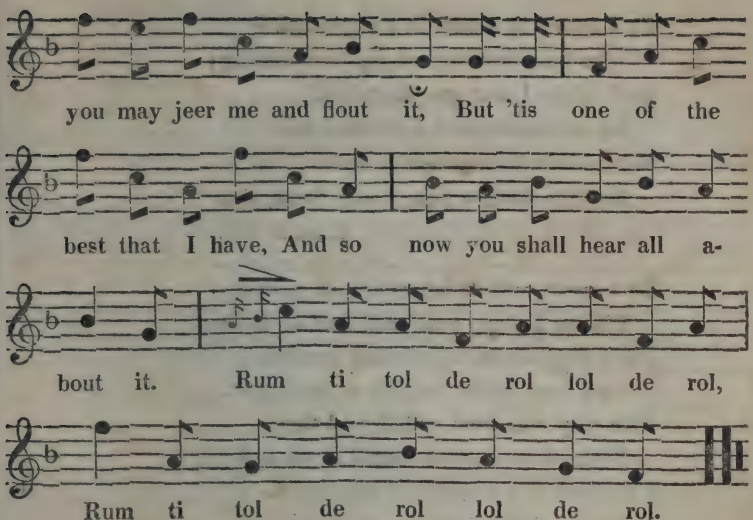
His strength restor'd, Tom hied with speed,
True to his love, as e'er was man;
Nought had he saved, nought did he need,
Rich in his thoughts of Lovely Nan;
But scarce five miles poor Tom had got,
Ere he was press'd! he heaved a sigh!
And said, "tho' cruel was his lot,
"Ere shrink from duty,—He would die."

In fight, *Tom Starboard* knew no fear,
For when he lost an arm—resign'd,
Said "Love for Nan, his only dear,
Had sav'd his life, and Fate was kind."
On board, Tom danger bravely scorn'd,
His lost limb serv'd him for a joke;
For still his manly bosom burn'd
With love—his heart was heart of oak!

On shore in haste Tom nimbly ran,
To cheer his love, his destin'd bride;
But false report had brought to Nan,
Six months before, that Tom had died;
With grief she daily pin'd away,
No medicine had power to save;
And Tom arriv'd—that very day
They laid his Nancy in the grave!

CUDDY CLUMP'S FIRST VISIT TO LONDON.


ALLEGRETTO.
SONG.
Your pardon kind gentlefolks pray, But I'se call'd on
to roar out a song, sirs, And when a man's call'd on
they say It's ill manners to make you wait long, sirs:
So I'll e'en try my hand at a stave, Tho' mayhap


you may jeer me and flout it, But 'tis one of the
best that I have, And so now you shall hear all a-
bout it. Rum ti tol de rol lol de rol,
Rum ti tol de rol lol de rol.

It isn't long sin I first com'd
Fra' the North; and so you must needs think Sirs,
I'se a lad that's not easily humm'd,
Unless it be when I'se in drink, sirs.
And somehow, I don't know which way,
But the folk up in town be so droll, sirs,
That I must ha' been drunk ev'ry day,
For they've humm'd me by Gum one and all, sirs.
Rum ti, &c.

I wur ganging one night by the play,
Never heeding about it a pin, sirs,
When I fairly wur carried away,
Off my legs, by the crowd getting in, sirs.
I shouted as loud as I cou'd,
And I tell'd 'em I warn't o' their party;
But a Lady insisted I shou'd,
And said "push on, keep moving, my hearty."
Rum ti, &c.

"Heave a head," says a sailor, you lubbard,
No odds about my being willing;

So I com'd to a man in a cupboard,
Who bade me lug out my two shilling;
And while I wur groping about,
My money to find, I declare sirs,
My pockets I found inside out,
And the devil a penny was there, sirs.
Rum ti, &c.

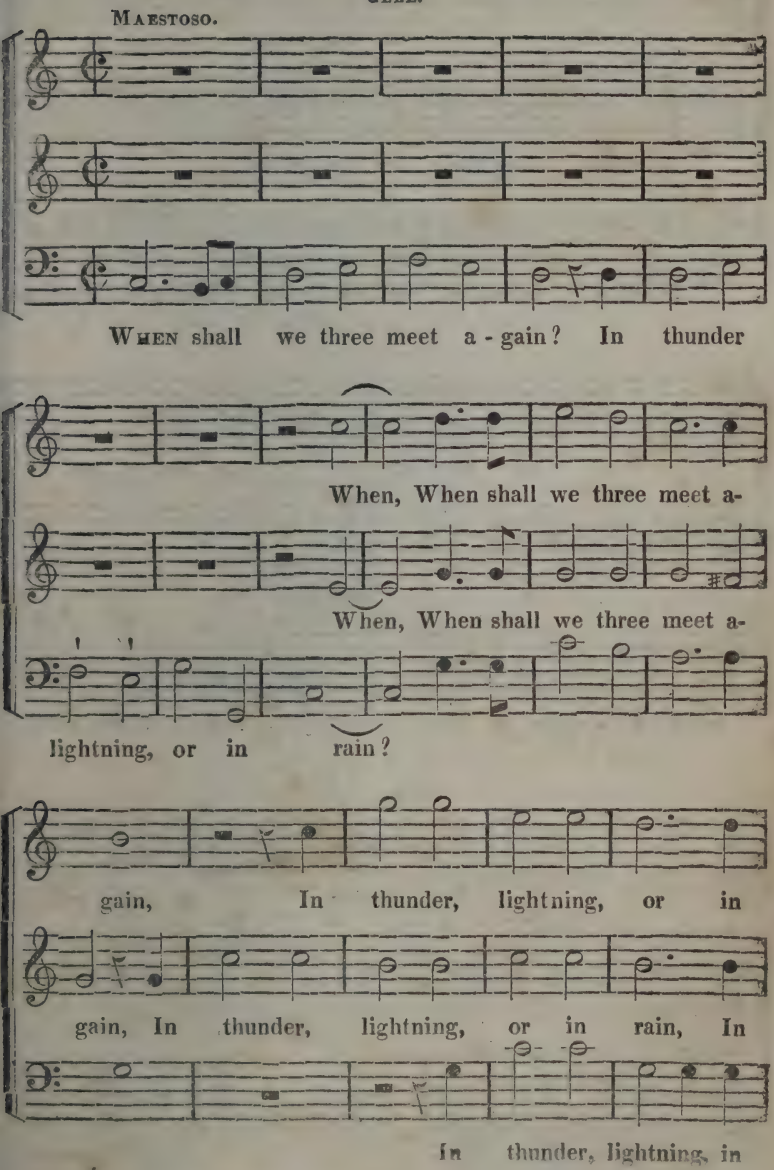
The croud, which before had so push'd,
Thinks I, dang you push now or never;
For I didn't mind now being crush'd,
And I got in for nothing quite clever.
The play wur soon ended, and then
Forty thieves, they com'd in all so funny;
I suppose it wur some of them men,
As had diddled me out of my money.
Rum ti, &c.

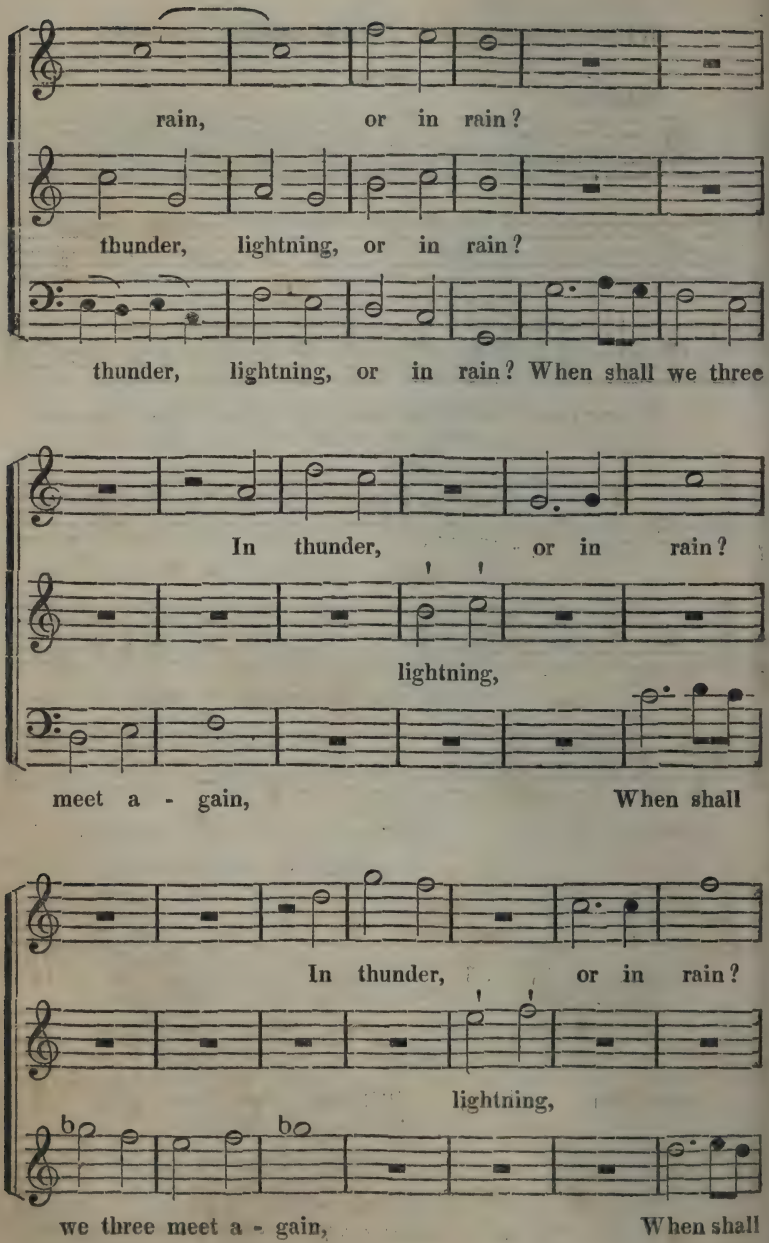
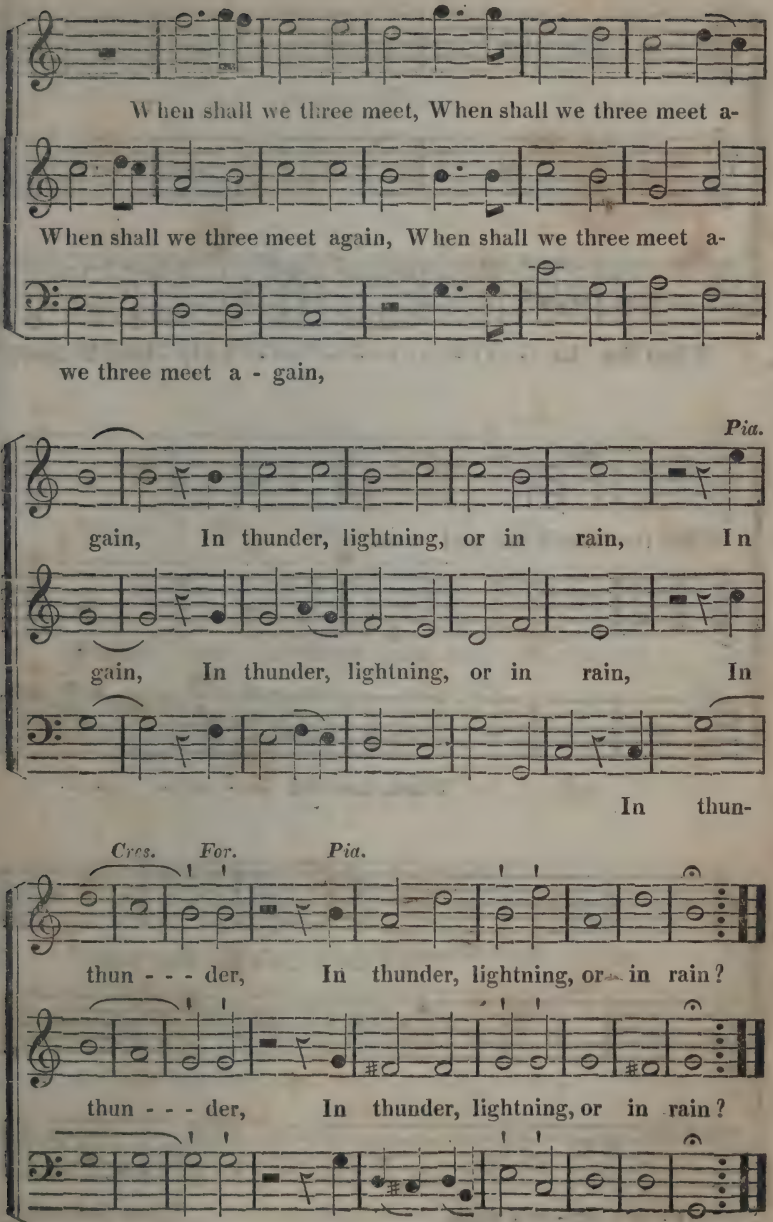
So in town as I'd not long to stay,
I resolv'd to see all that I cou'd, sirs,
And I went once again to the play,
Where I pay'd for a seat though I stood, sirs.
Common Garden I think was the spot,
And some beautiful posies they shew there,
And if oft to come here was my lot,
I as oft shou'd be tempted to go there.
Rum ti, &c.

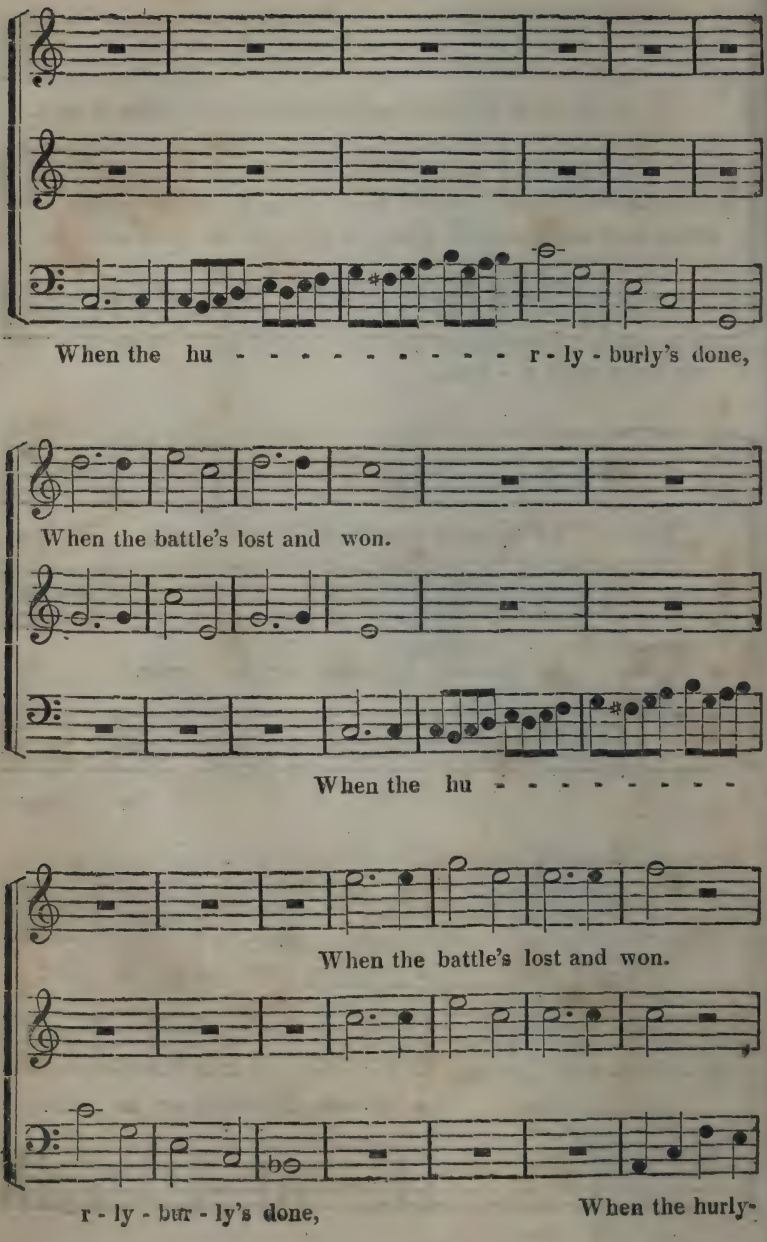
There were one fellow walk'd on to't stage,
Said he'd newly just com'd out o' Yorkshire,
By Gum he put me in a rage,
He made game so of our country talk, sirs.
Folk call'd him a comical lad,
But for what I declare I can't tell, sirs,
I never see'd nothing so bad,
I'd ha' done it—aye better mysel, sirs.
Rum ti, &c. &c.

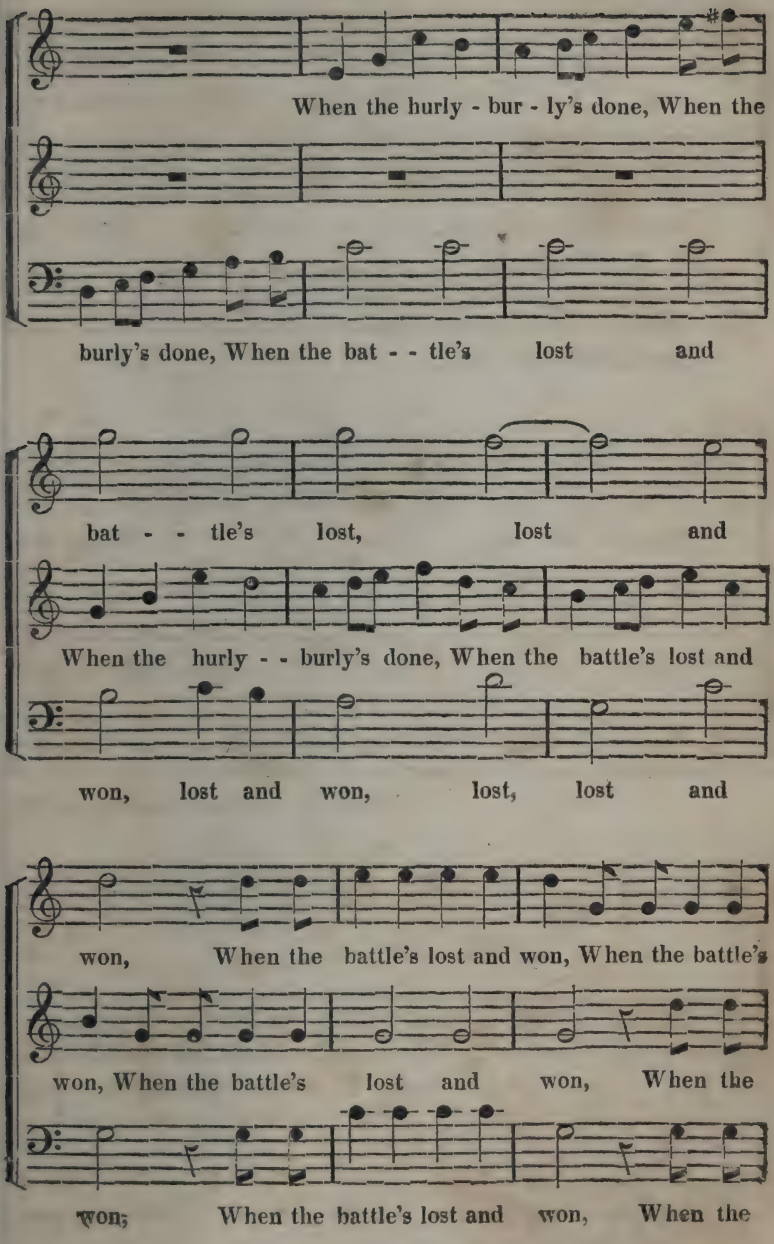
WHEN SHALL WE THREE MEET AGAIN?

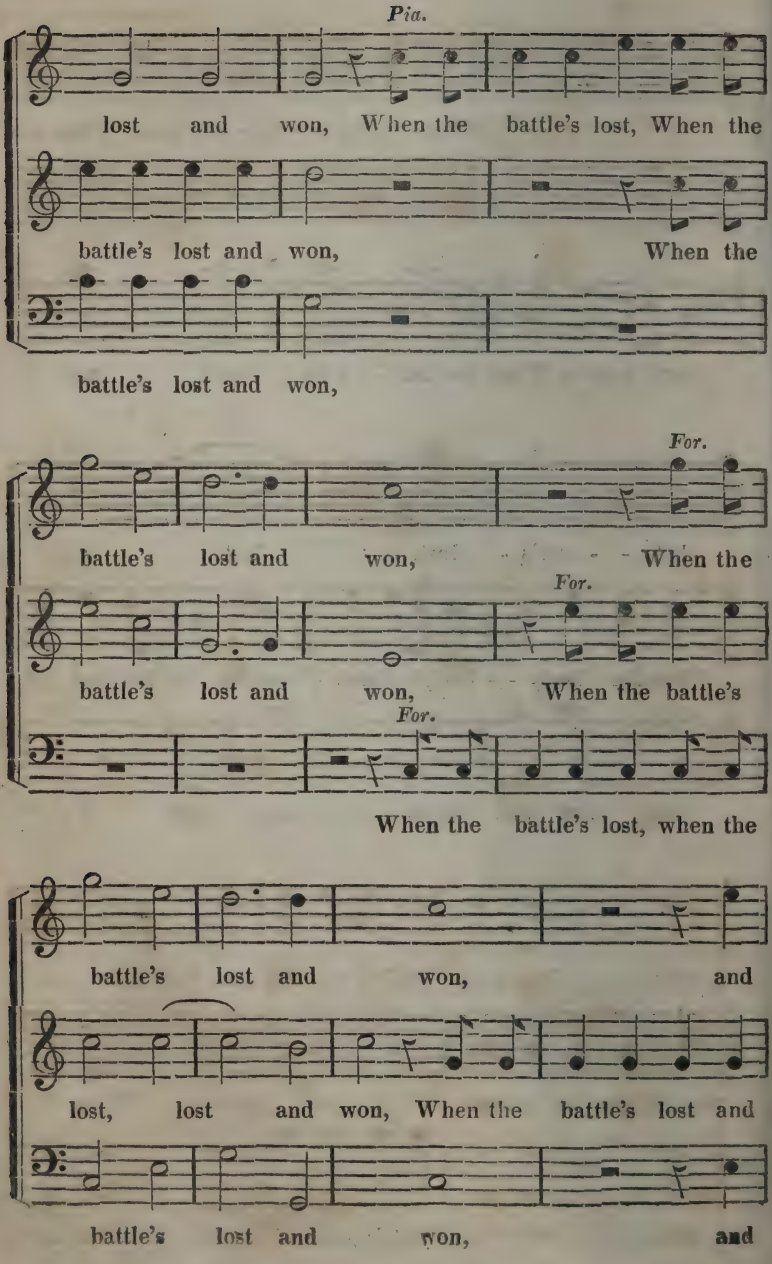
GLEE.

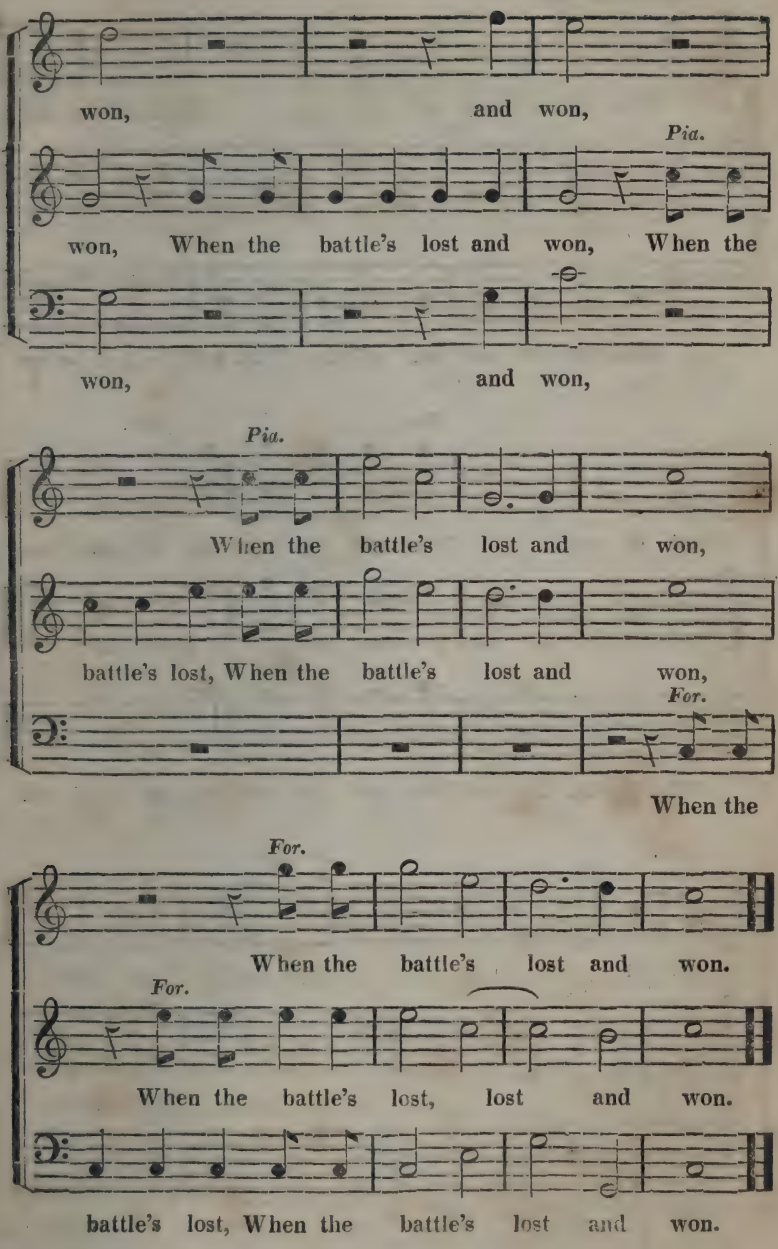

MAESTOSO.
WHEN shall we three meet a-gain? In thunder
When, When shall we three meet a-
When, When shall we three meet a-
lightning, or in rain?
gain, In thunder, lightning, or in
gain, In thunder, lightning, or in rain, In
In thunder, lightning, in

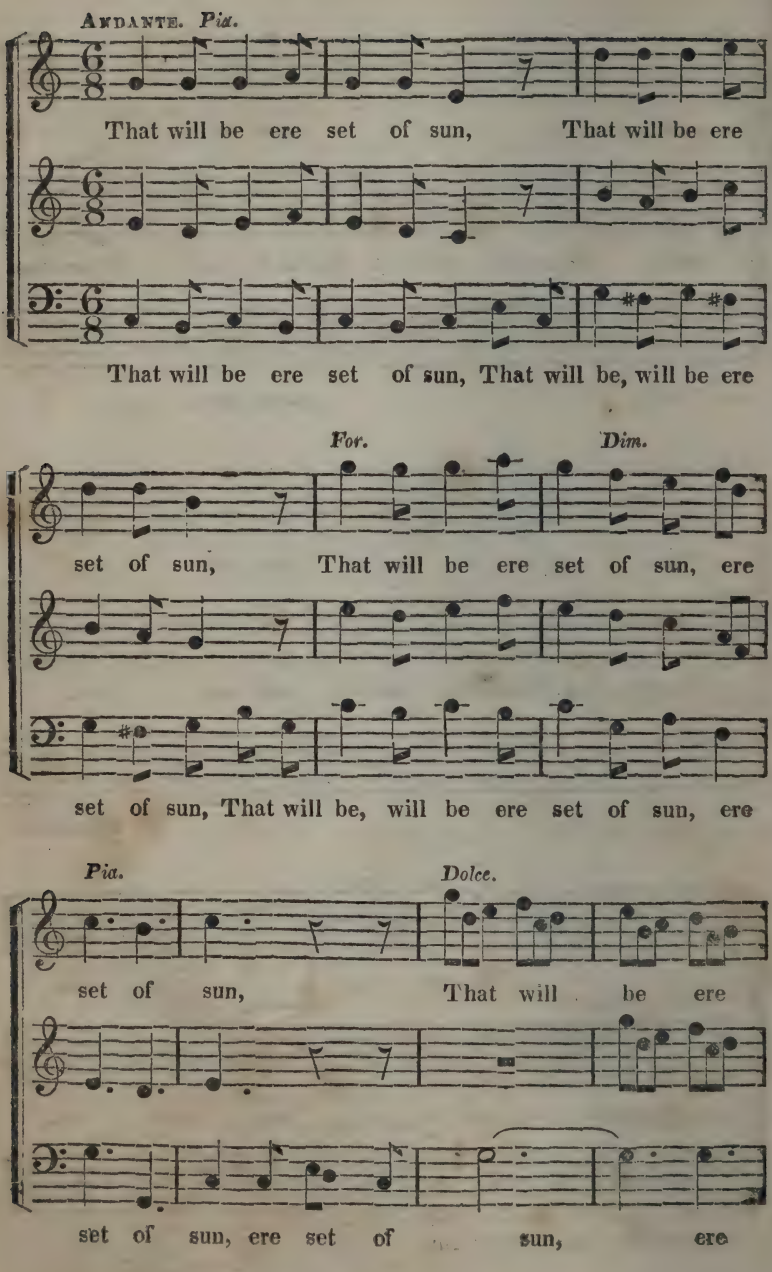

rain, or in rain?
thunder, lightning, or in rain?
thunder, lightning, or in rain? When shall we three
In thunder, or in rain?
lightning,
meet a - gain, When shall
In thunder, or in rain?
lightning,
we three meet a - gain, When shall

When shall we three meet, When shall we three meet a-
When shall we three meet again, When shall we three meet a-
we three meet a - gain,
Pia.
gain, In thunder, lightning, or in rain, In
gain, In thunder, lightning, or in rain, In
In thun-
Cres. For. Pia.
thun - - - der, In thunder, lightning, or in rain?
thun - - - der, In thunder, lightning, or in rain?
- - - - - - der,

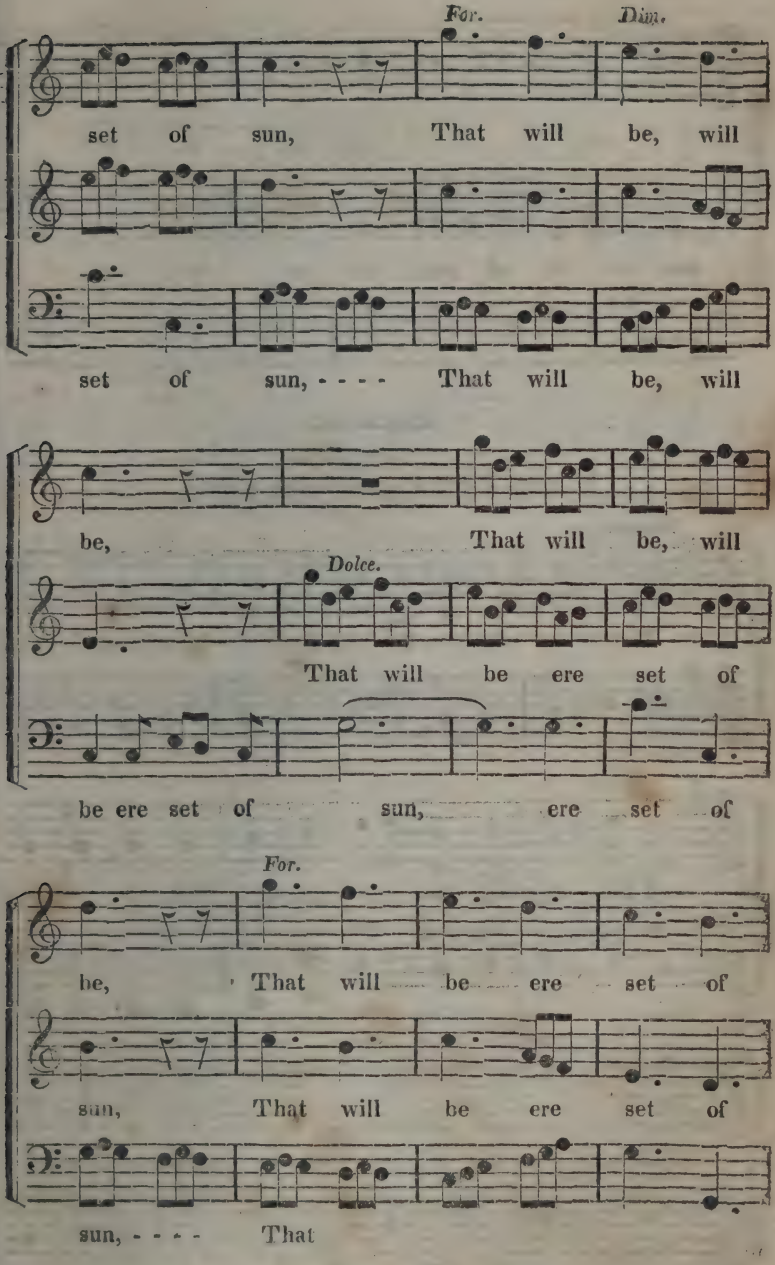

When the hu - - - - - - - - - - r - ly - burly's done,
When the battle's lost and won.
When the hu - - - - - - - - -
When the battle's lost and won.
r - ly - bur - ly's done,
When the hurly-

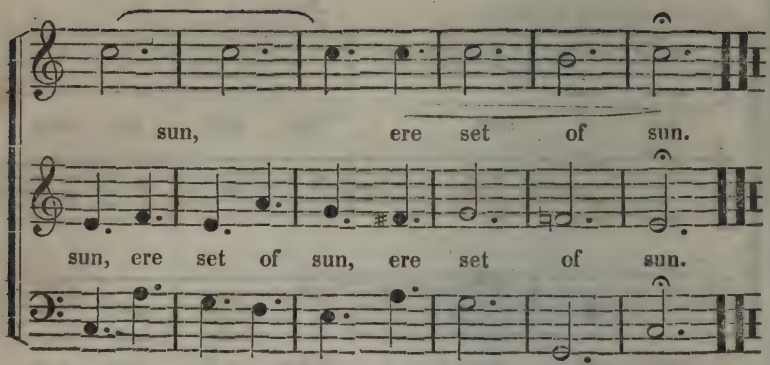

When the hurly - bur - ly's done, When the
burly's done, When the bat - - tle's lost and
bat - - tle's lost, lost and
When the hurly - - burly's done, When the battle's lost and
won, lost and won, lost, lost and
won, When the battle's lost and won, When the battle's
won, When the battle's lost and won, When the
won; When the battle's lost and won, When the


Pia.
lost and won, When the battle's lost, When the
battle's lost and won, When the
battle's lost and won,
For.
battle's lost and won, When the
For.
battle's lost and won, When the battle's
For.
When the battle's lost, when the
battle's lost and won, and
lost, lost and won, When the battle's lost and
battle's lost and won, and

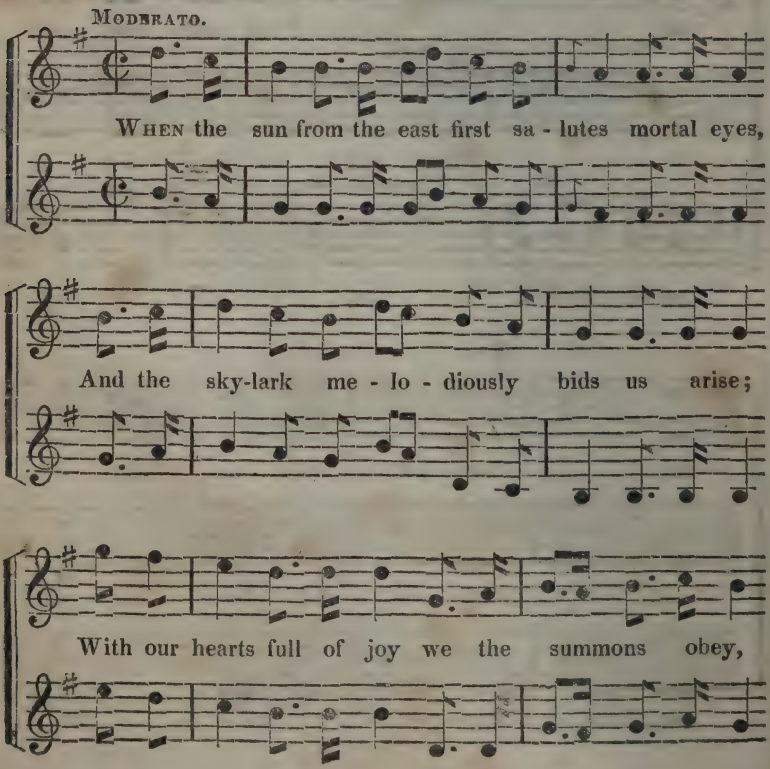

won, and won,
Pia.
won, When the battle's lost and won, When the
won, and won,
Pia.
When the battle's lost and won,
battle's lost, When the battle's lost and won,
For.
When the
For.
When the battle's lost and won.
For.
When the battle's lost, lost and won.
battle's lost, When the battle's lost and won.

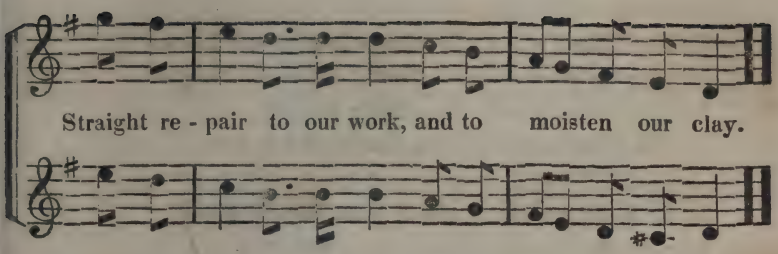

Andante. Pia.
That will be ere set of sun, That will be ere
That will be ere set of sun, That will be, will be ere
For.
Dim.
set of sun, That will be ere set of sun, ere
set of sun, That will be, will be ere set of sun, ere
Pia.
Dolce.
set of sun, That will be ere
set of sun, ere set of sun, ere

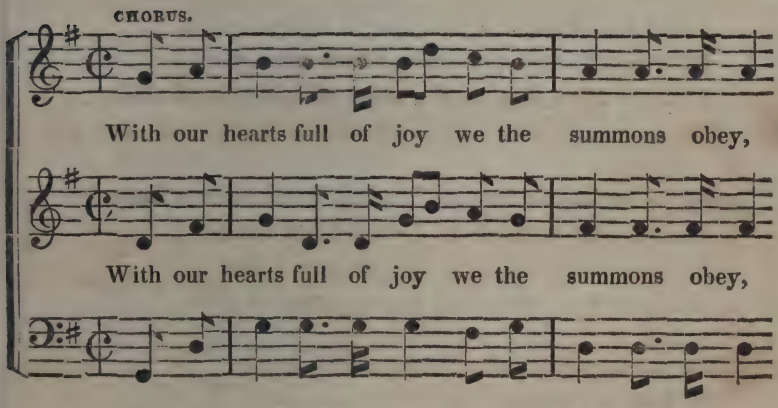

For.
Dim.
set of sun, That will be, will
set of sun, - - - - That will be, will
be, That will be, will
Dolce.
That will be ere set of
be ere set of sun, ere set of
For.
be, That will be ere set of
sun, That will be ere set of
sun, - - - - That

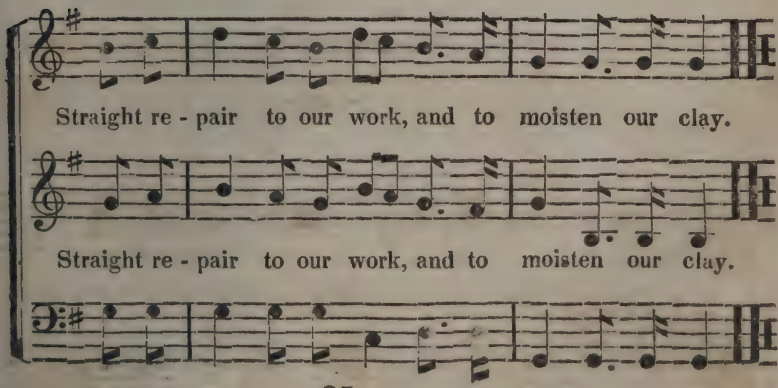


THE HOD CARRIER'S SONG.


Moderato.
When the sun from the east first sa - lutes mortal eyes,
And the sky-lark me - lo - diously bids us arise;
With our hearts full of joy we the summons obey,


Straight re - pair to our work, and to moisten our clay.


CHORUS.
With our hearts full of joy we the summons obey,
With our hearts full of joy we the summons obey,


Straight re - pair to our work, and to moisten our clay.
Straight re - pair to our work, and to moisten our clay.

On the Tressel our Master draws Angles and Lines,
There with freedom and fervency forms his designs;
Not a picture on earth is so lively to view,
All his Lines are so perfect, his Angles so true.

In the West see the Wardens submissively stand,
The Master to aid, and obey his command:
The intent of his signals we perfectly know,
And we ne'er take offence when he gives us a blow.

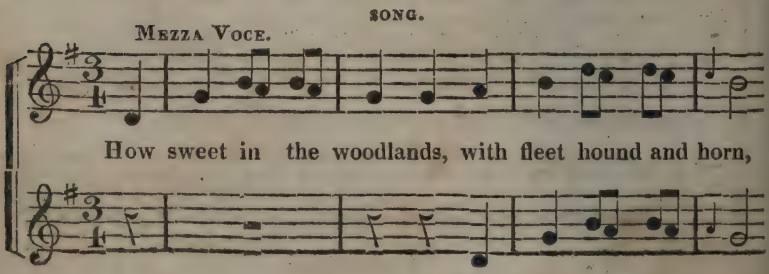
In the Lodge sloth and dulness we always avoid,
Fellow-crafts and apprentices all are employ'd:
Perfect ashlers some finish; some make the rough plain;
All are pleas'd with their work, and are pleas'd with their gain.

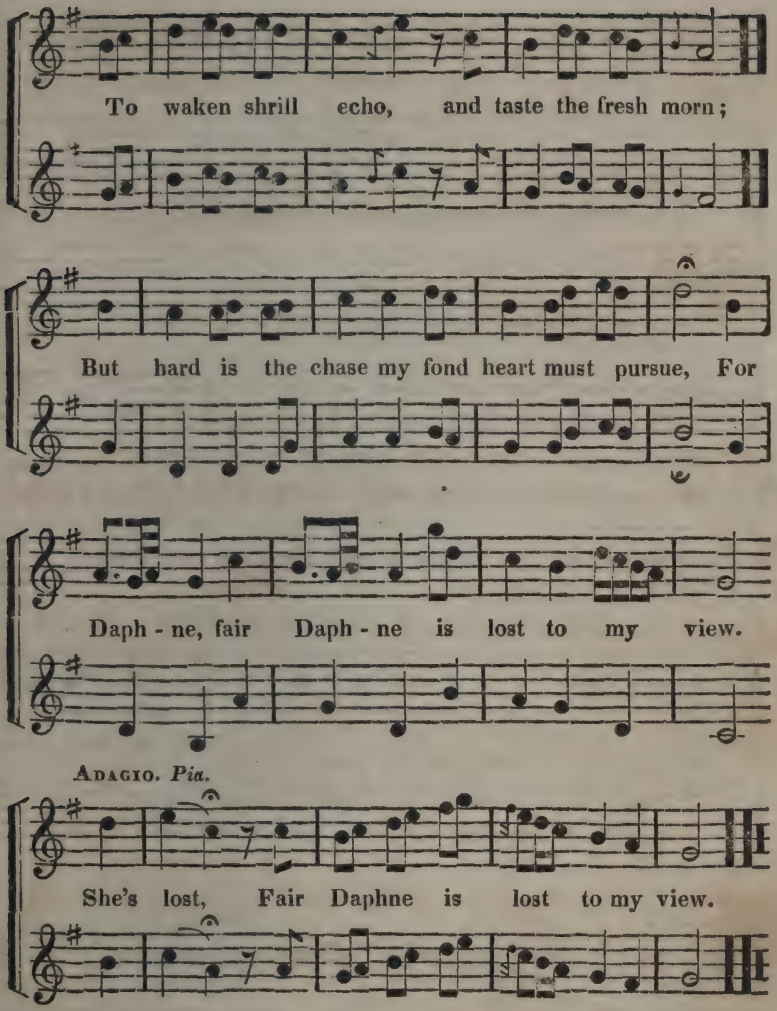
When my master I've serv'd seven years, perhaps more,
Some secrets he'll tell me I ne'er knew before:
In my bosom I'll keep them as long as I live,
And pursue the directions his wisdom shall give.

I'll attend to his call by night and by day;
It is his to command, and 'tis mine to obey;
Whensoe'er we are met, I'll attend to his nod,
And I'll work till High Twelve, then I'll lay down my Hod.

HOW SWEET IN THE WOODLANDS.

SONG.

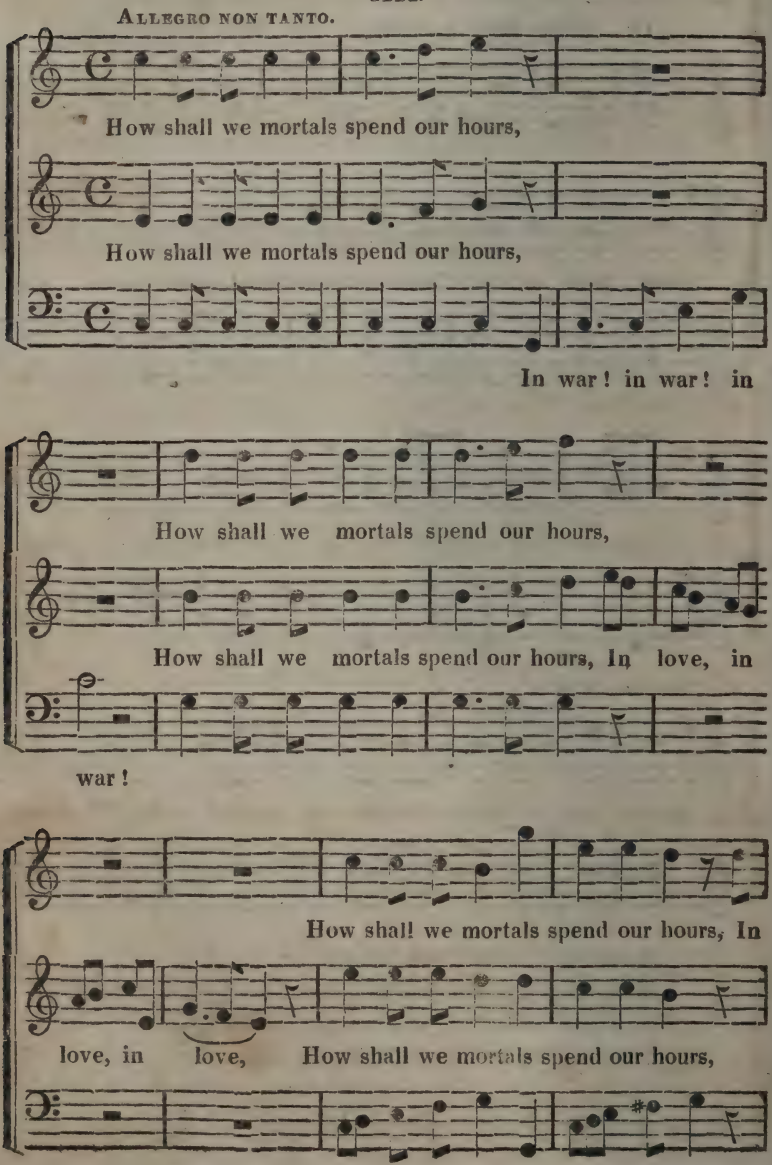


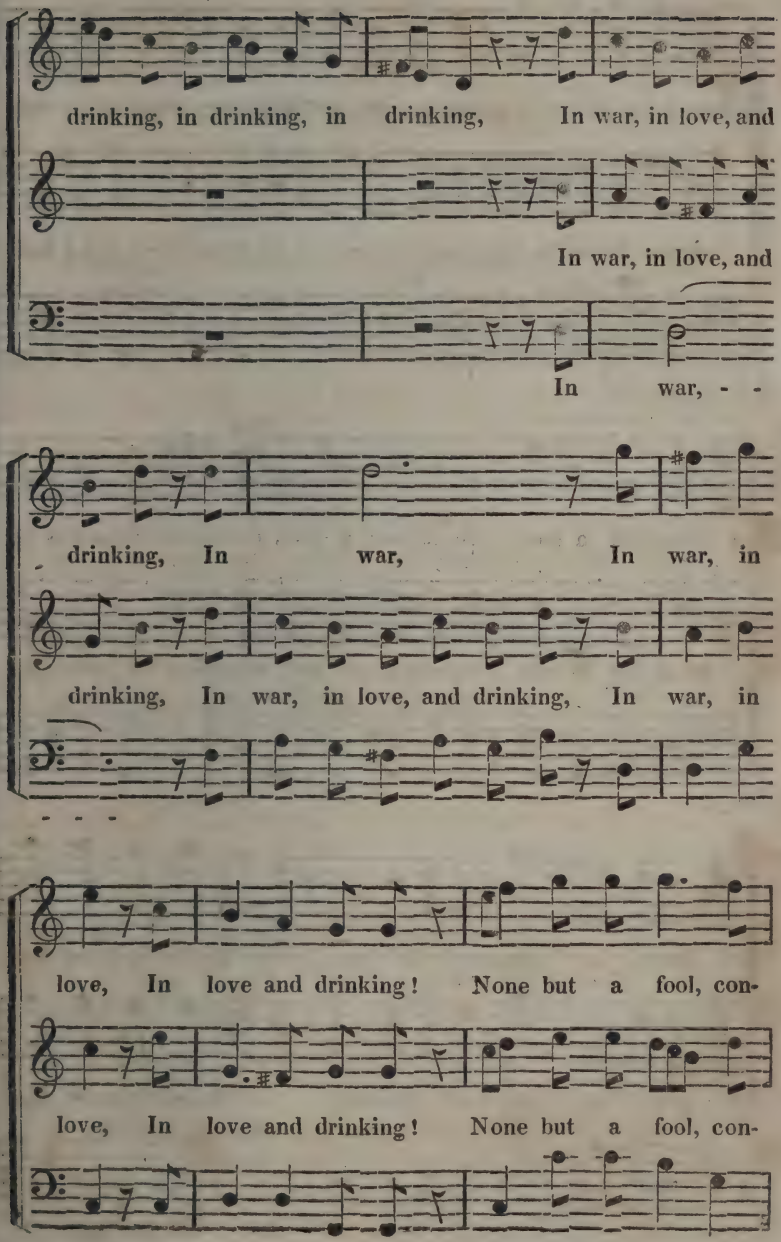

To waken shrill echo, and taste the fresh morn;
But hard is the chase my fond heart must pursue, For
Daph - ne, fair Daph - ne is lost to my view.
Adagio. Pia.
She's lost, Fair Daphne is lost to my view.

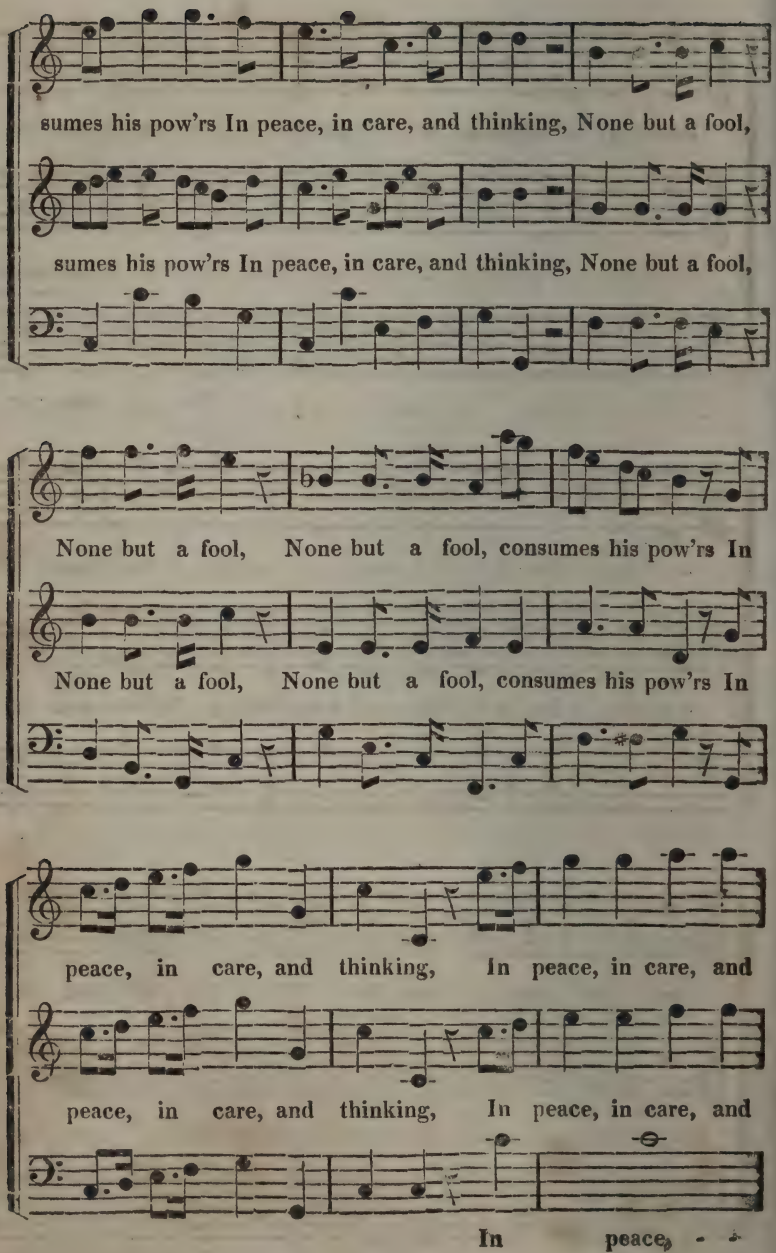
Assist me, chaste Dian, my nymph to regain,
More wild than the roe-buck, and wing'd with disdain;
In pity o'ertake her, who wounds as she flies,
Though Daphne's pursu'd, 'tis Myrtillo that dies;—
That dies!
Though Daphne's pursu'd, &c.

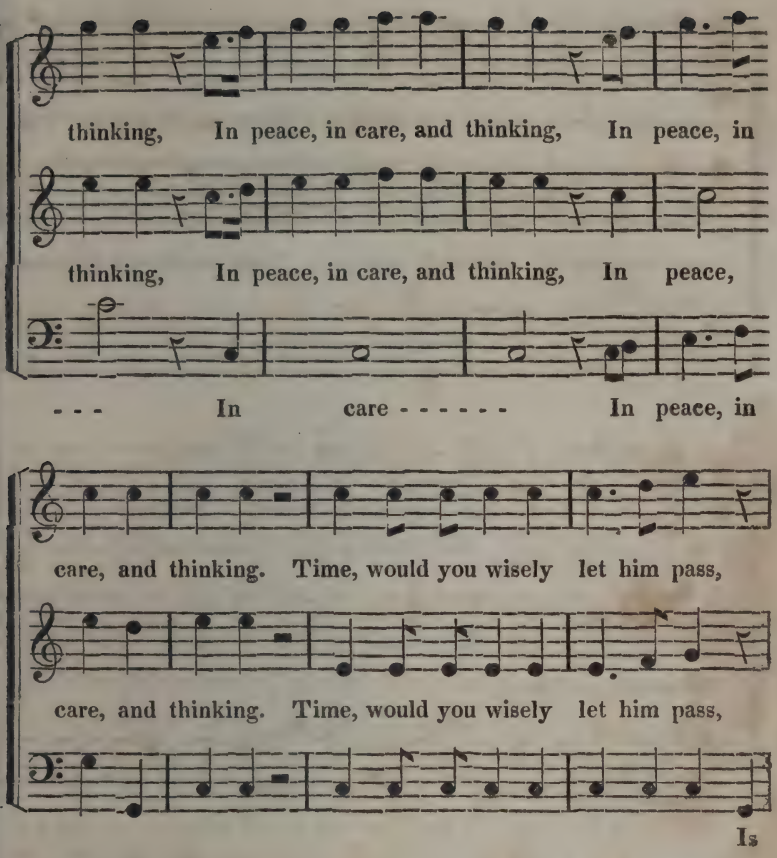
HOW SHALL WE MORTALS SPEND OUR HOURS!

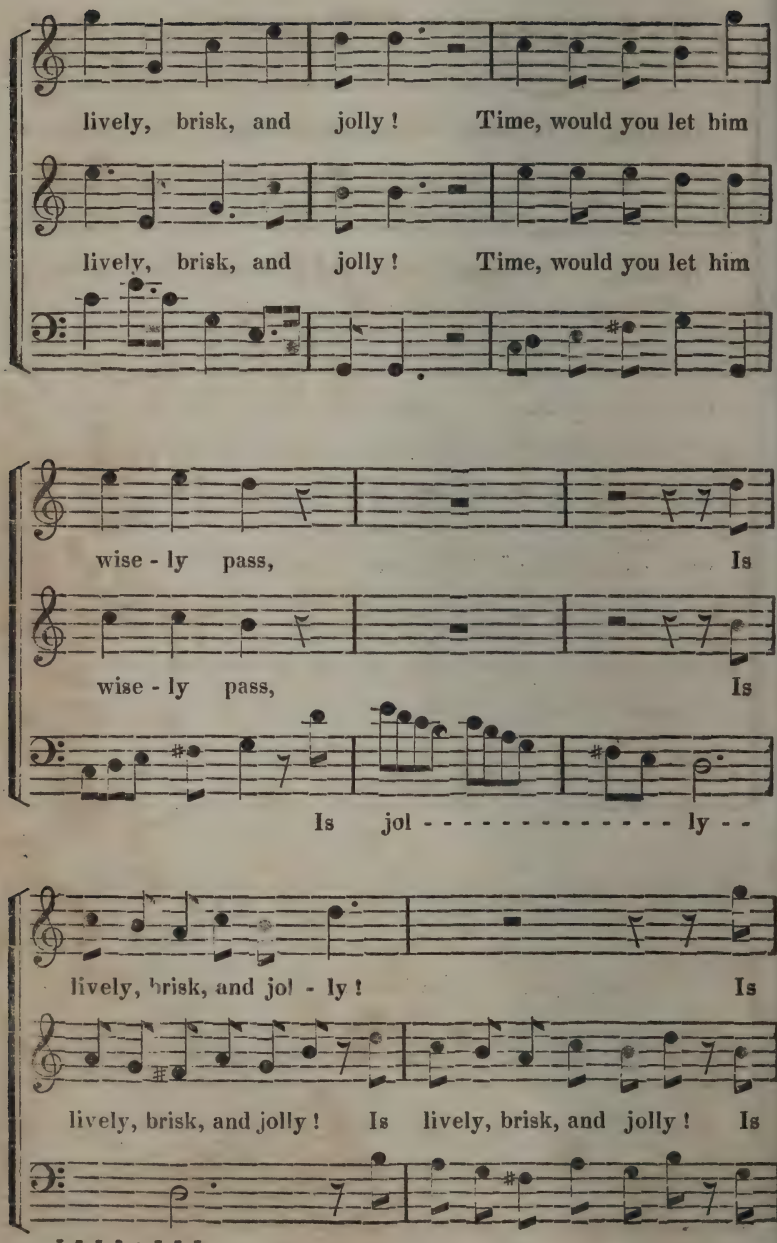
GLEE.

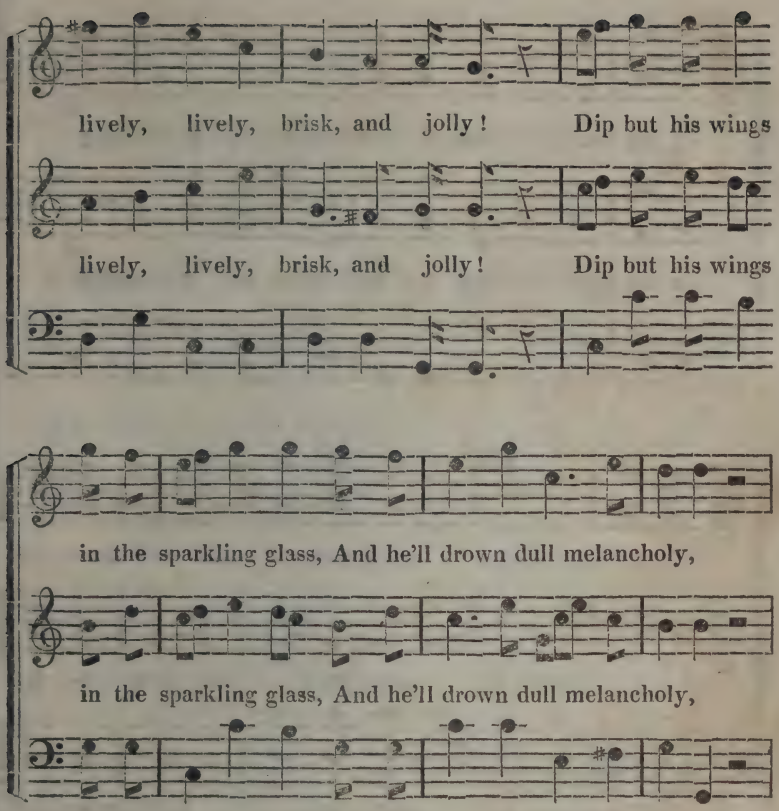

ALLEGRO NON TANTO.
How shall we mortals spend our hours,
How shall we mortals spend our hours,
In war! in war! in
How shall we mortals spend our hours,
How shall we mortals spend our hours, In love, in
war!
How shall we mortals spend our hours, In
love, in love, How shall we mortals spend our hours,

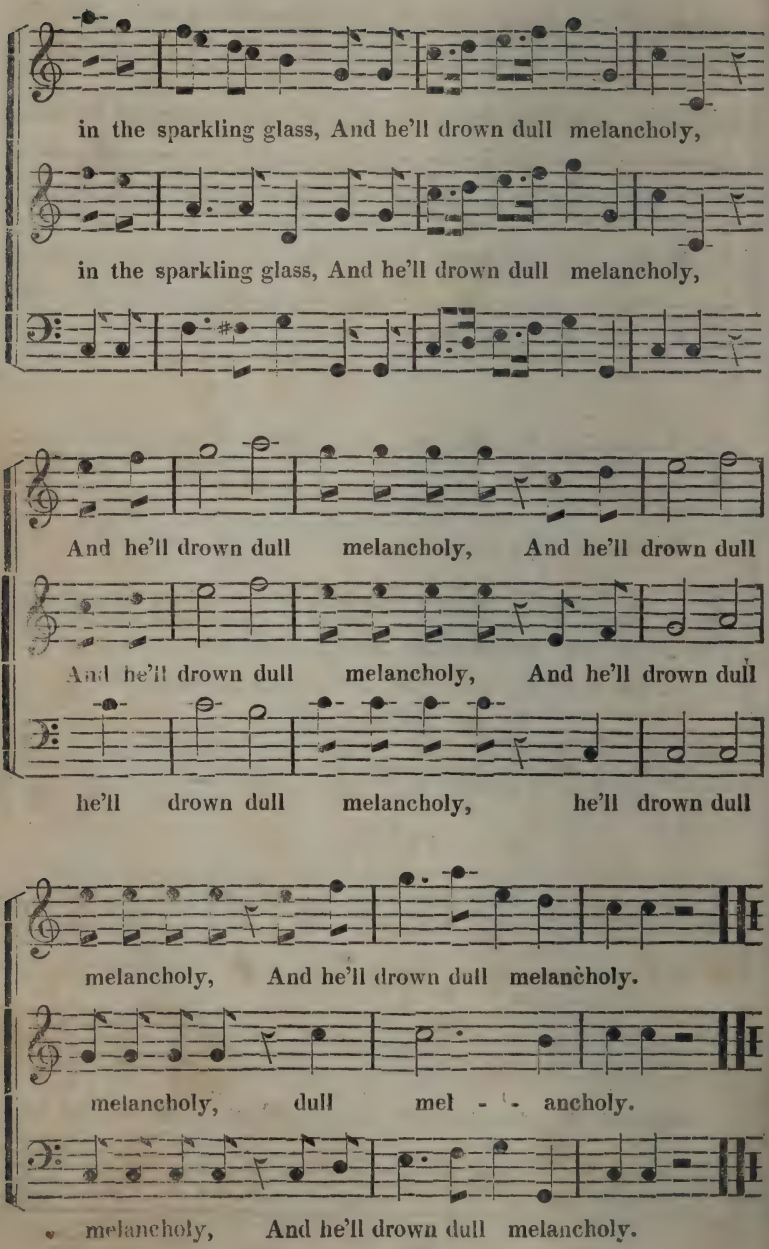

drinking, in drinking, in drinking, In war, in love, and
In war, in love, and
In war, - -
drinking, In war, In war, in
drinking, In war, in love, and drinking, In war, in
- - -
love, In love and drinking! None but a fool, con-
love, In love and drinking! None but a fool, con-


sumes his pow'rs In peace, in care, and thinking, None but a fool,
sumes his pow'rs In peace, in care, and thinking, None but a fool,
None but a fool, None but a fool, consumes his pow'rs In
None but a fool, None but a fool, consumes his pow'rs In
peace, in care, and thinking, In peace, in care, and
peace, in care, and thinking, In peace, in care, and
In peace,


thinking, In peace, in care, and thinking, In peace, in
thinking, In peace, in care, and thinking, In peace,
- - - In care - - - - - - In peace, in
care, and thinking. Time, would you wisely let him pass,
care, and thinking. Time, would you wisely let him pass,
Is
and jolly! Time, would you let him wisely pass, Is
brisk, Time, would you let him wisely pass, Is
lively,

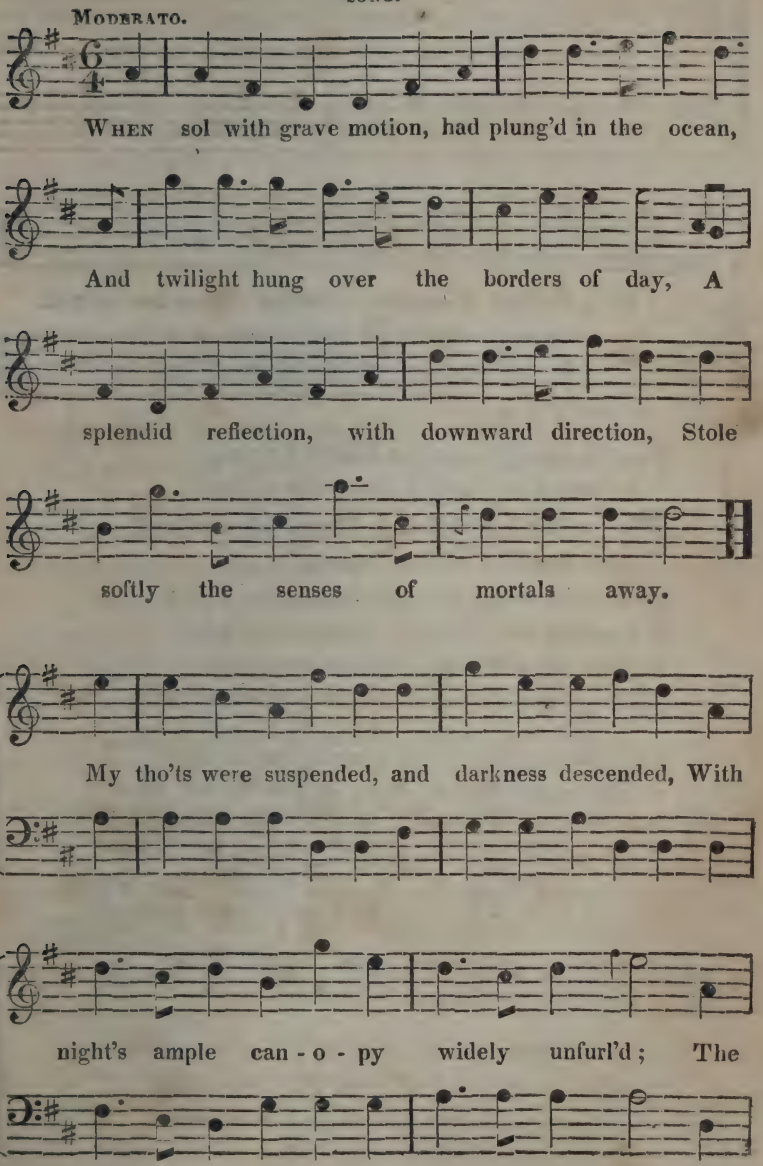

lively, brisk, and jolly! Time, would you let him
lively, brisk, and jolly! Time, would you let him
wise - ly pass, Is
wise - ly pass, Is
Is jol - - - - - - - - - - - - - ly - -
lively, brisk, and jol - ly! Is
lively, brisk, and jolly! Is lively, brisk, and jolly! Is

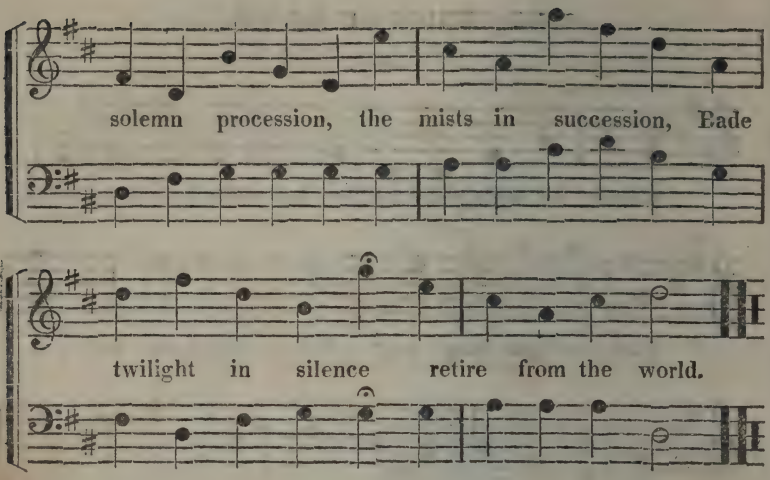

lively, lively, brisk, and jolly! Dip but his wings
lively, lively, brisk, and jolly! Dip but his wings
in the sparkling glass, And he'll drown dull melancholy,
in the sparkling glass, And he'll drown dull melancholy,
Dip but his wings, Dip but his wings, Dip but his wings
Dip but his wings, Dip but his wings, Dip but his wings


in the sparkling glass, And he'll drown dull melancholy,
in the sparkling glass, And he'll drown dull melancholy,
And he'll drown dull melancholy, And he'll drown dull
And he'll drown dull melancholy, And he'll drown dull
he'll drown dull melancholy, he'll drown dull
melancholy, And he'll drown dull melancholy.
melancholy, dull mel - - ancholy.
melancholy, And he'll drown dull melancholy.

THE GENIUS OF MASONRY.

SONG.


MODERATO.
When sol with grave motion, had plung'd in the ocean,
And twilight hung over the borders of day, A
splendid reflection, with downward direction, Stole
softly the senses of mortals away.
My tho'ts were suspended, and darkness descended, With
night's ample can - o - py widely unfurl'd; The



I saw in sweet slumbers a beautiful creature,
Replete with celestial, transporting glee;
With rapture I trembled, I thought he resembled
Some beautiful angel of humanity.
As far as I view'd him, my fancy pursu'd him,
His state was elective, and noble his mind,
He proceeded upright, fulfilling completely
The precepts of nature, which wisdom enjoins.

His soul like an ocean of pleasing devotion,
His tongue like an organ of musick and mirth;
His heart like a fountain, his head like a mountain,
His science like treasures hid deep in the earth.
My fancy it caught him, home with me it brought him,
And with my own heart strings I bound him with care;
Nor could I unloose him, for in his soft bosom
I saw the best image that human can wear.

I thought he said to me, in vain you pursue me,
While on the swift wings of science I soar;
But if you will hasten, become a Freemason,
Then you may go with me, and never before.

There's one thing most certain, and truly diverting,
The keeping a secret in union so long;
There's no combinations so firm as Freemasons,
No bond of sweet friendship so lasting and strong.

For kingdoms have quarrels, for conquests and laurels,
And churches, tho' christian, do wrangle and jar;
There's no such invasions among the Freemasons,
No ruptures or rumours of internal war.
Through Time's ancient measure, with freedom and pleasure,
The sons of fair Science immoveable stand—
Through all the commotion, by land or by ocean,
In triumph has pass'd the harmonious band.

Old Time may keep beating, his numbers completing,
And wear out his wings in the regions of years;
But Wisdom and Beauty shall teach us our duty,
Till the Worshipful Master in glory appears.
The world may keep gazing, their senses amazing,
And rack their invention to find out the plan;
We'll meet them with meekness, and pity their weakness,
And prove that a Mason's a virtuous man.

Let madmen invade us, and scribbiers degrade us,
And all the black engines of malice combine;
Though hell and her furies turn judges and juries,
With innocent lustre the order will shine.
Like rocks in the ocean, we fear not the motion,
Of waves which attack us in foaming career;
With truth and discretion, we still make progression,
And leave all the envy of fools in the rear.

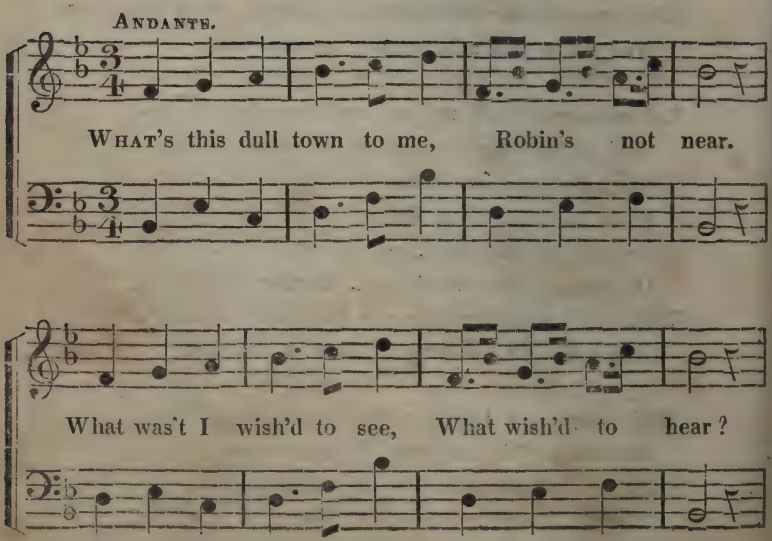
While each in his station, with sweet admiration,
Behold the fair temple of Wisdom arise;
Let each faithful brother support one another,
Till the Lodge universal shall meet in the skies.

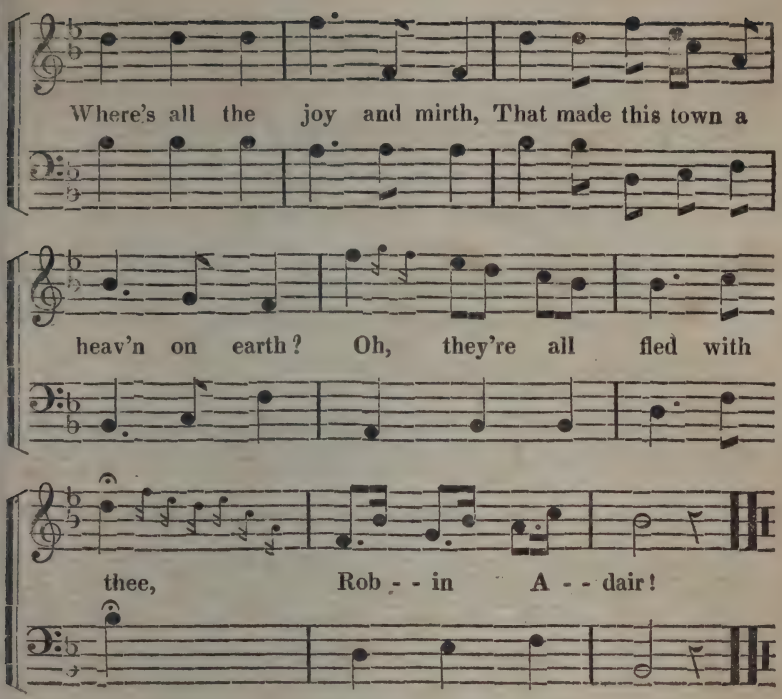
With orient grandeur, and dazzling splendour,
The wide arch of heaven reflecting the blaze,
When sisters and brothers, and millions of others,
Shall shine in the courts of the Ancient of Days.

The scene is before us, we'll join in the chorus,
Let worlds and all beings unite in the song,
To God, the creator of wisdom and nature,
And ages eternal the anthem prolong.
But when armies terrestrial, and squadrons celestial,
Shall echo through heav'n with musick serene,
The majestick story falls short of its glory,
And silence expressive shall move on the scene.

ROBIN ADAIR.

SONG.





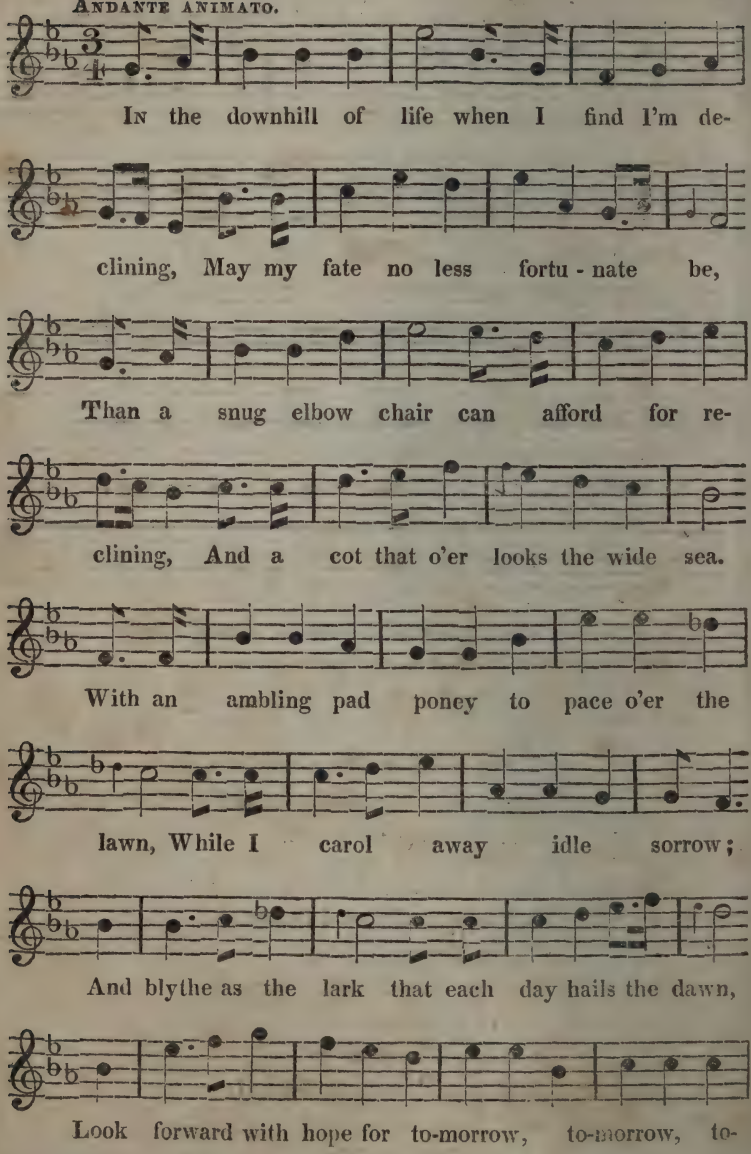
What made th' Assembly shine?
Robin Adair:
What made the Ball so fine?
Robin was there.
What, when the Play was o'er,
What made my heart so sore?
Oh! it was parting with
Robin Adair.

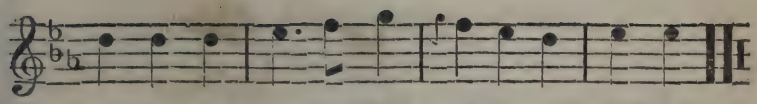
But now thou'rt cold to me
Robin Adair.
But now thou'rt cold to me
Robin Adair.
Yet him I lov'd so well
Still in my heart shall dwell,
Oh! I can ne'er forget
Robin Adair.

THE DOWNHILL OF LIFE.

SONG.

ANDANTE ANIMATO.


In the downhill of life when I find I'm de-
clining, May my fate no less fortu - nate be,
Than a snug elbow chair can afford for re-
clining, And a cot that o'er looks the wide sea.
With an ambling pad poney to pace o'er the
lawn, While I carol away idle sorrow;
And blythe as the lark that each day hails the dawn,
Look forward with hope for to-morrow, to-morrow, to-



morrow, Look forward with hope for to - morrow.

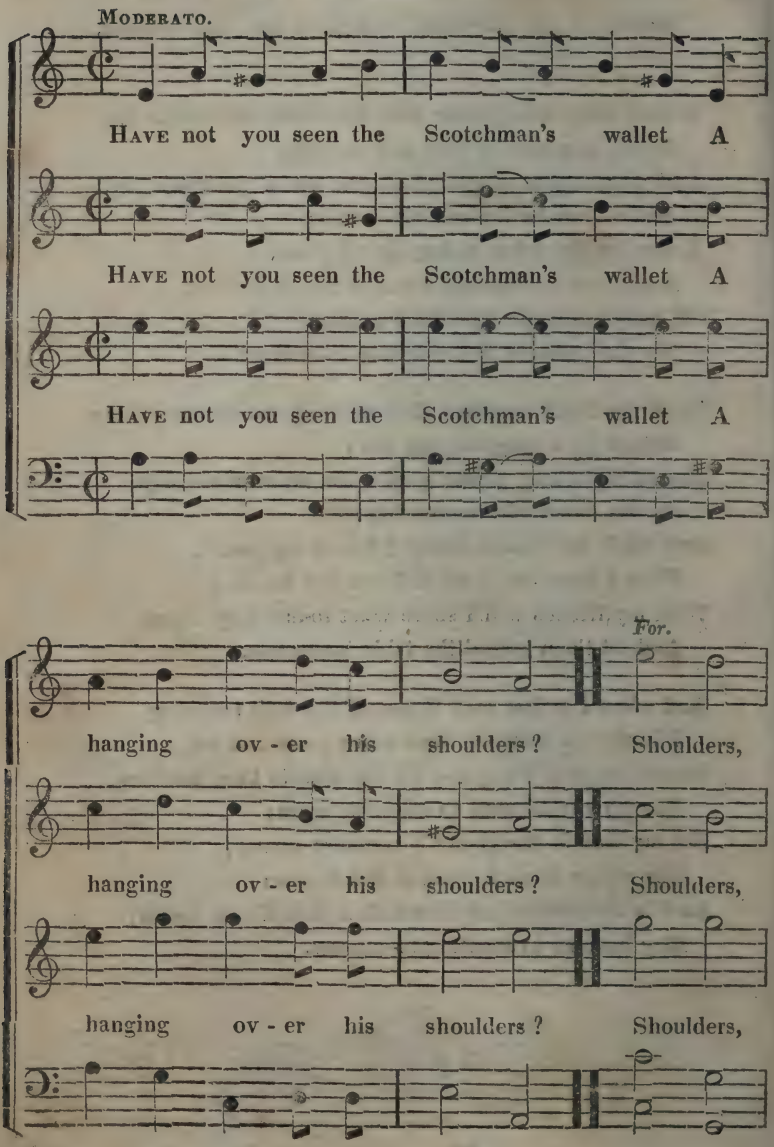
With a porch at my door, both for shelter and shade too,
As the sunshine or rain may prevail;
And a small spot of ground, for the use of the spade too,
And a barn for the use of the flail;
A cow for my dairy, a dog for my game,
And a purse when my friend wants to borrow;
I'll envy no nabob his riches or fame,
Nor the honours that wait him to-morrow.

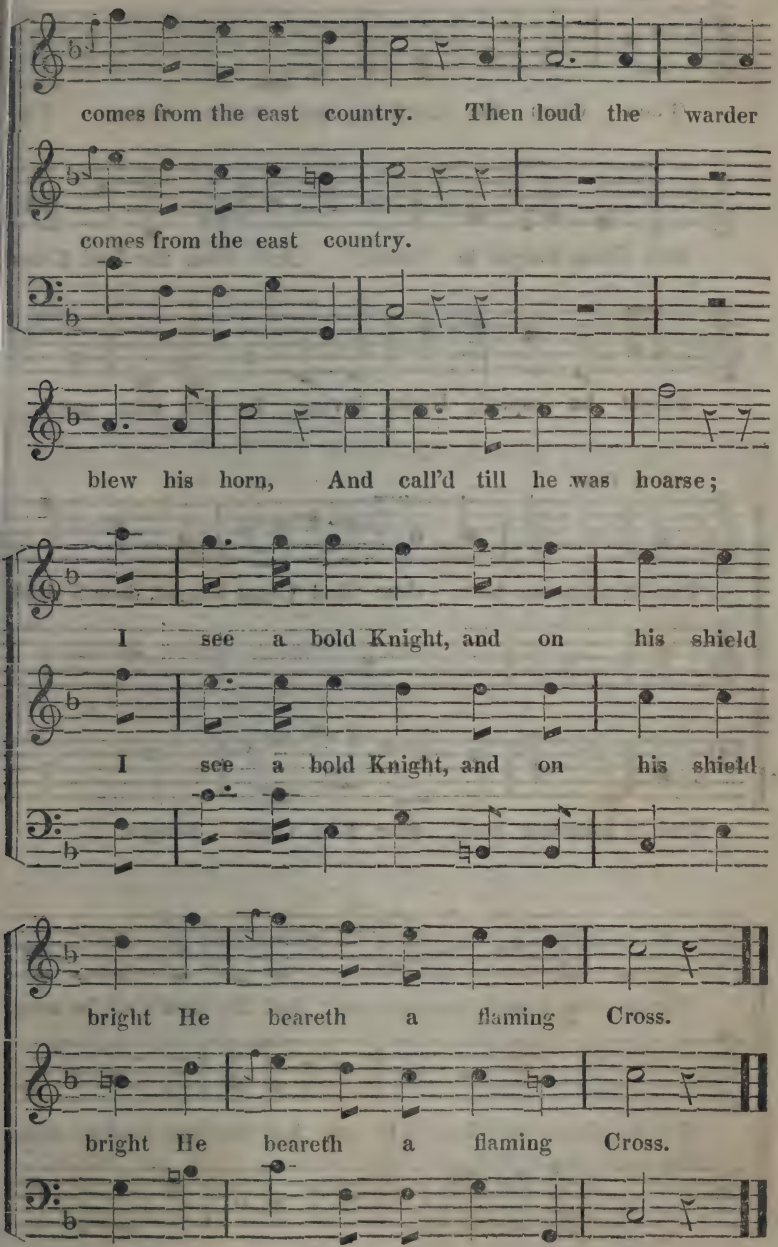
From the bleak northern blast may my cot be completely
Secur'd by a neighbouring hill;
And at night may repose steal upon me most sweetly
By the sound of a murmuring rill;
And while peace and plenty I find at my board,
With a heart free from sickness and sorrow;
With my friends will I share what to-day may afford,
And let them spread the table to-morrow.

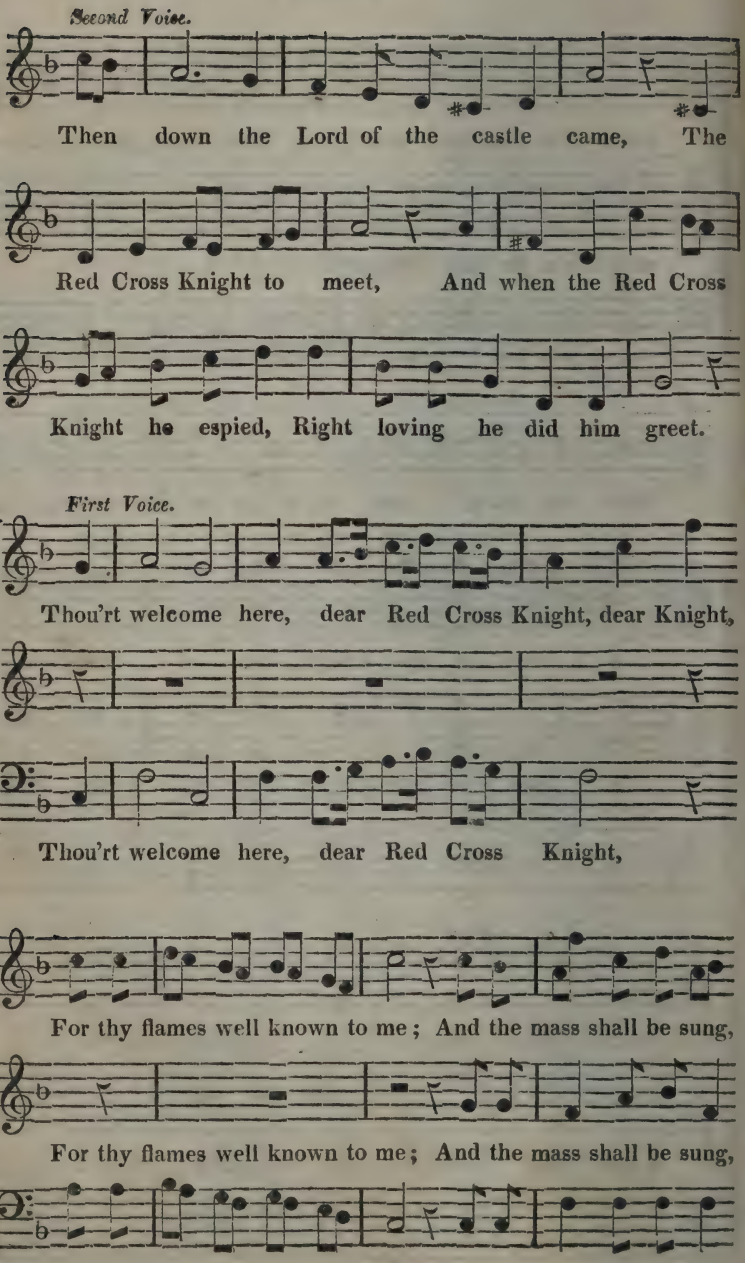
And when I at last may throw off this frail covering
Which I've worn for three-score years and ten,
On the verge of the grave I'll not seek to keep hov'ring,
Nor my thread wish to spin o'er again;
But my face in the glass I'll serenely survey,
Nor repine at each wrinkle and furrow:
As this old worn-out stuff, which is thread-bare to-day,
May become everlasting to-morrow.

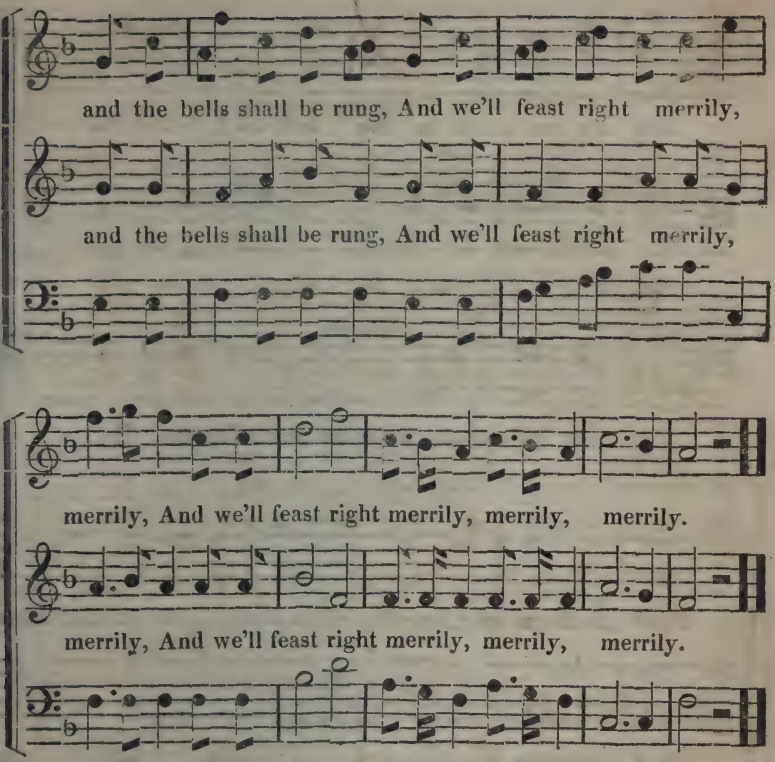
THE SCOTCHMAN'S WALLET.

GLEE.

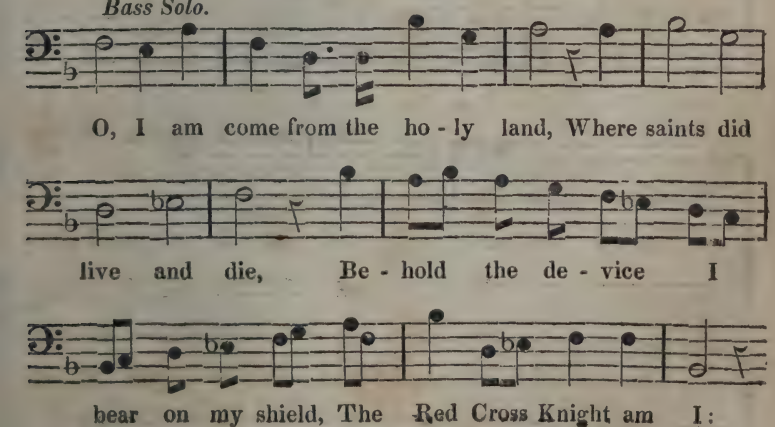

Moderato.
Have not you seen the Scotchman's wallet A
Have not you seen the Scotchman's wallet A
Have not you seen the Scotchman's wallet A
For.
hanging ov - er his shoulders? Shoulders,
hanging ov - er his shoulders? Shoulders,
hanging ov - er his shoulders? Shoulders,

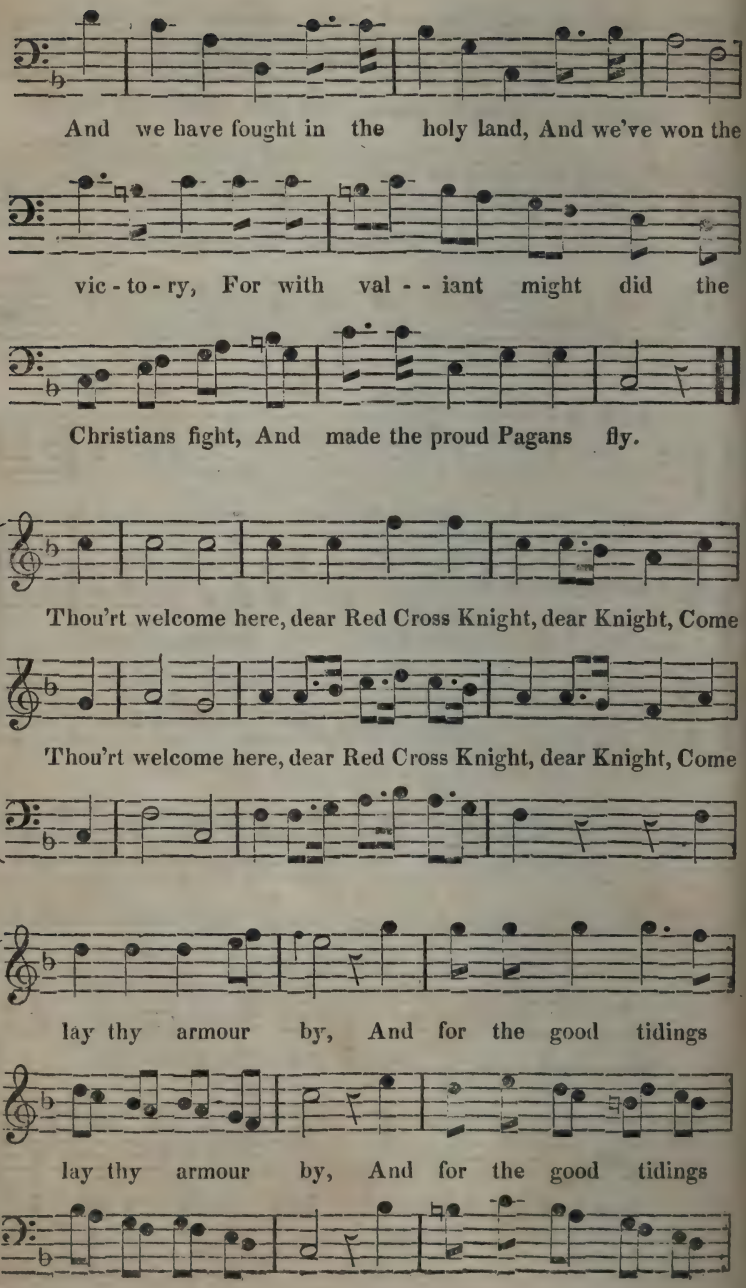

comes from the east country. Then loud the warder
comes from the east country.
blew his horn, And call'd till he was hoarse;
I see a bold Knight, and on his shield
I see a bold Knight, and on his shield
bright He beareth a flaming Cross.
bright He beareth a flaming Cross.

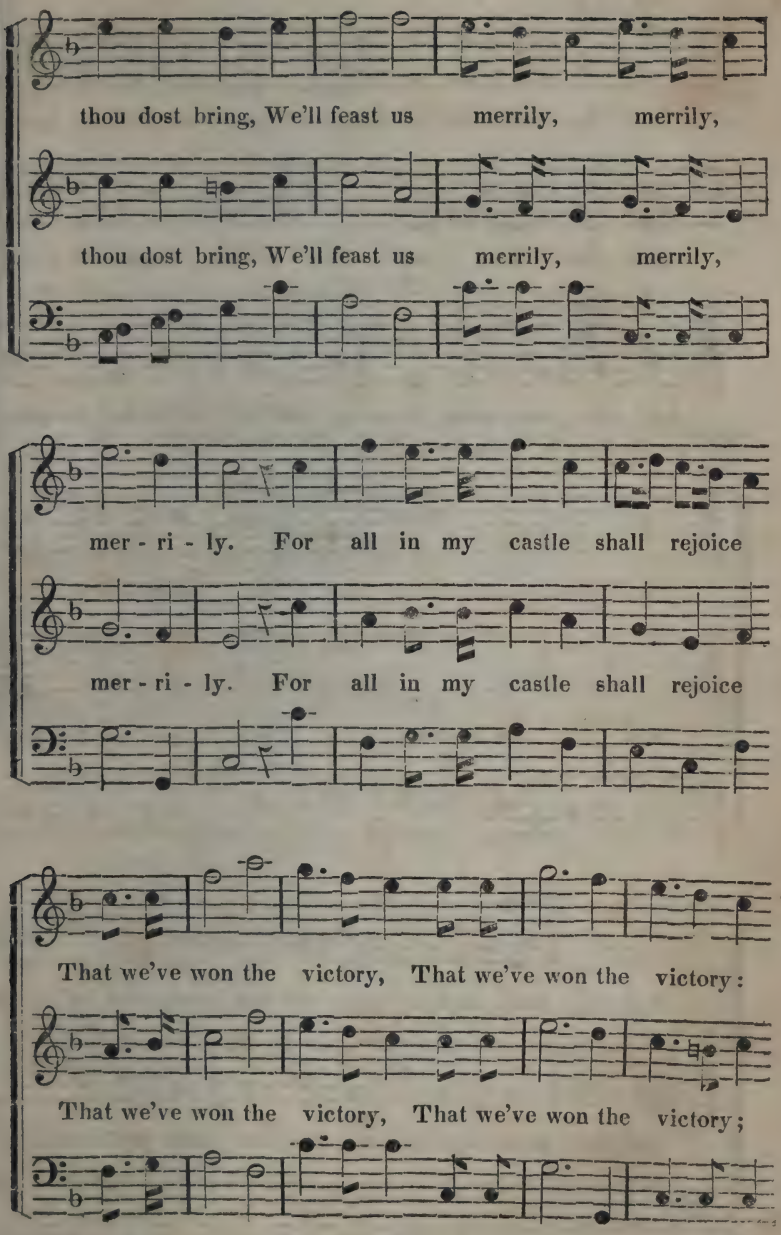

Second Voice.
Then down the Lord of the castle came, The
Red Cross Knight to meet, And when the Red Cross
Knight he espied, Right loving he did him greet.
First Voice.
Thou'rt welcome here, dear Red Cross Knight, dear Knight,
Thou'rt welcome here, dear Red Cross Knight,
For thy flames well known to me; And the mass shall be sung,
For thy flames well known to me; And the mass shall be sung,


and the bells shall be rung, And we'll feast right merrily,
and the bells shall be rung, And we'll feast right merrily,
merrily, And we'll feast right merrily, merrily, merrily.
merrily, And we'll feast right merrily, merrily, merrily.

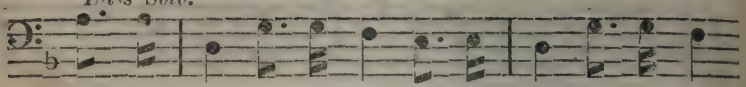
Bass Solo.


O, I am come from the ho - ly land, Where saints did
live and die, Be - hold the de - vice I
bear on my shield, The Red Cross Knight am I:

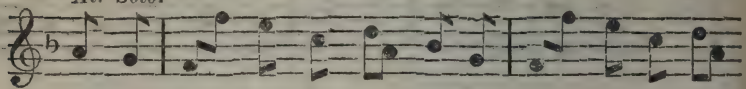

And we have fought in the holy land, And we've won the
vic - to - ry, For with val - - iant might did the
Christians fight, And made the proud Pagans fly.
Thou'rt welcome here, dear Red Cross Knight, dear Knight, Come
Thou'rt welcome here, dear Red Cross Knight, dear Knight, Come
lay thy armour by, And for the good tidings
lay thy armour by, And for the good tidings

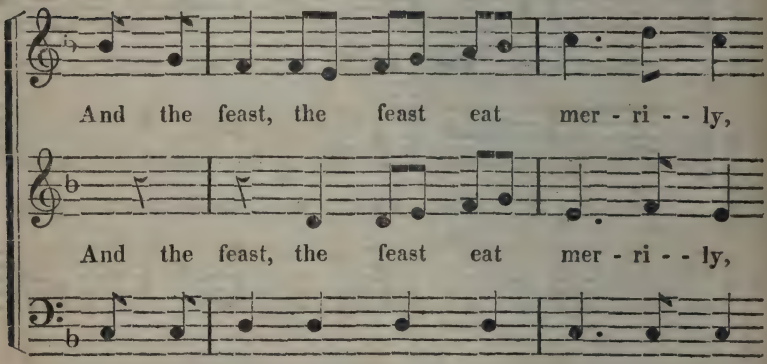

thou dost bring, We'll feast us merrily, merrily,
thou dost bring, We'll feast us merrily, merrily,
mer - ri - ly. For all in my castle shall rejoice
mer - ri - ly. For all in my castle shall rejoice
That we've won the victory, That we've won the victory:
That we've won the victory, That we've won the victory;

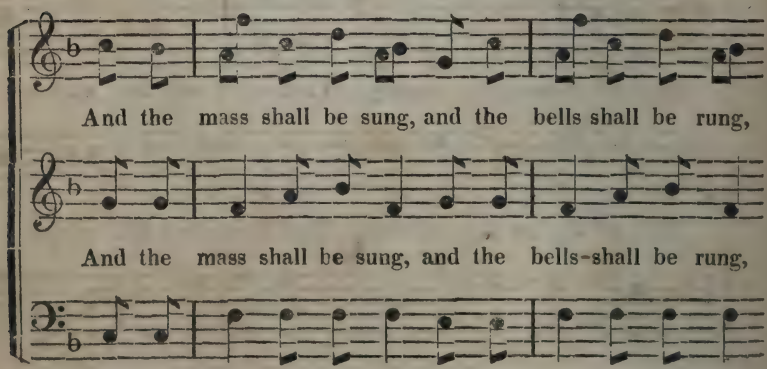
Bass Solo.

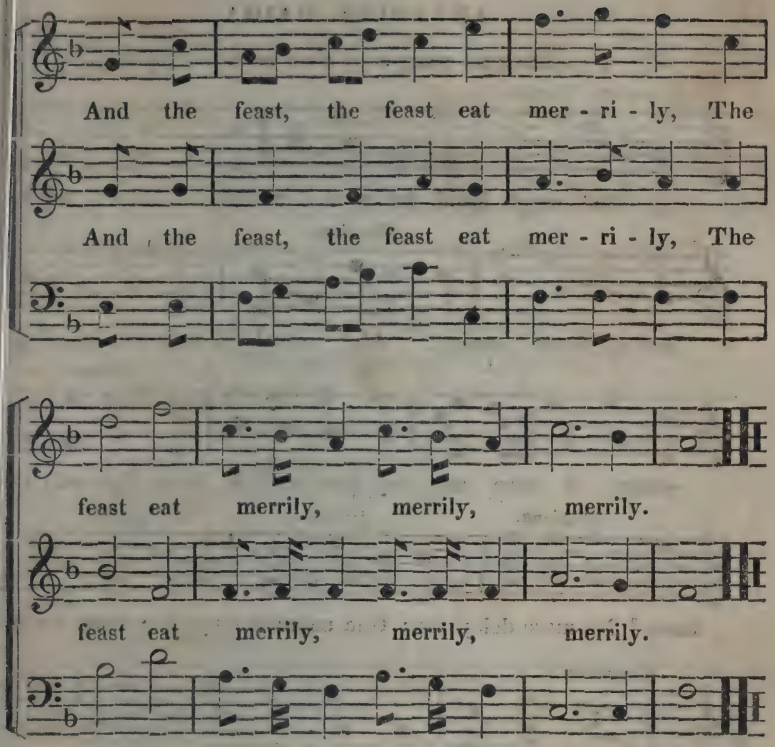


Air Solo.

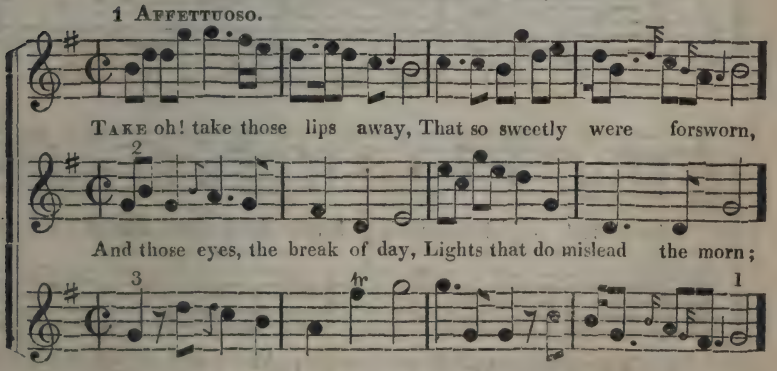






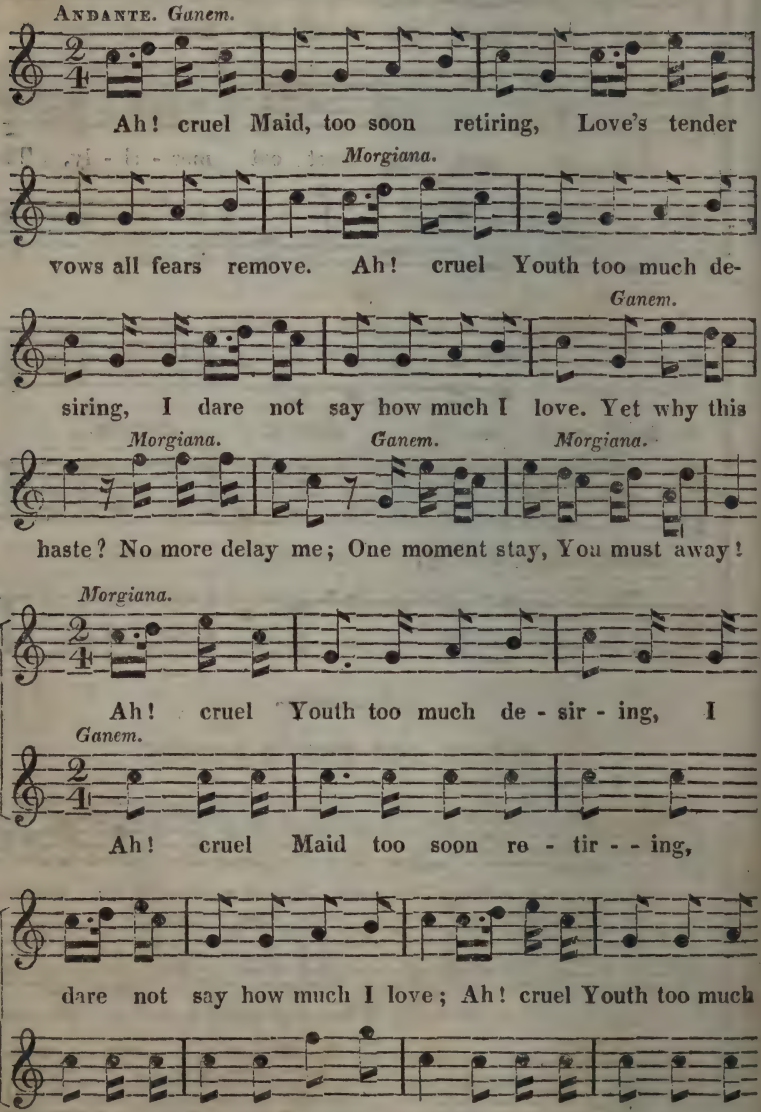

And the feast, the feast eat mer - ri - ly, The
And the feast, the feast eat mer - ri - ly, The
feast eat merrily, merrily, merrily.
feast eat merrily, merrily, merrily.

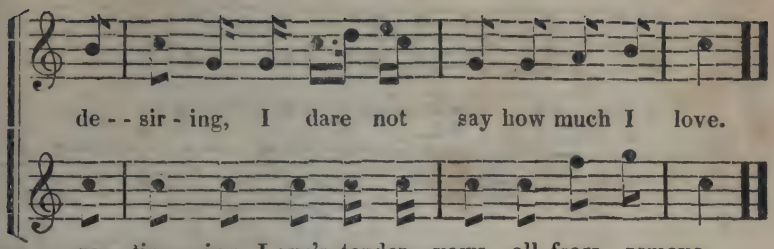
ROUND FOR THREE VOICES.


1 Affettuoso.
Take oh! take those lips away, That so sweetly were forsworn,
2
And those eyes, the break of day, Lights that do mislead the morn;
3
1
But my kisses bring again, Seals of love, tho' seal'd in vain.

AH! CRUEL MAID!

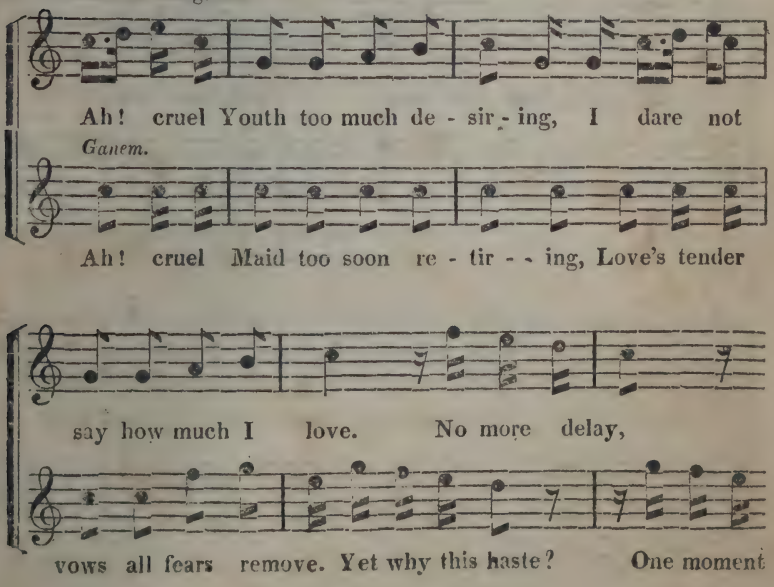
A CELEBRATED DUET FROM THE FORTY THIEVES.

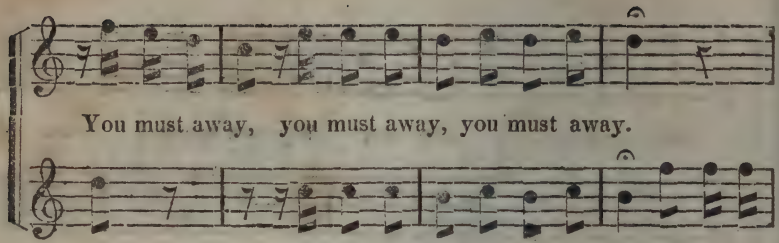

Andante. Ganem.
Ah! cruel Maid, too soon retiring, Love's tender
Morgiana.
vows all fears remove. Ah! cruel Youth too much de-
Ganem.
siring, I dare not say how much I love. Yet why this
Morgiana.
Ganem.
Morgiana.
haste? No more delay me; One moment stay, You must away!
Morgiana.
Ah! cruel Youth too much de - sir - ing, I
Ganem.
Ah! cruel Maid too soon re - tir - - ing,
dare not say how much I love; Ah! cruel Youth too much
Love's tender vows all fears remove; Ah! cruel Maid too soon

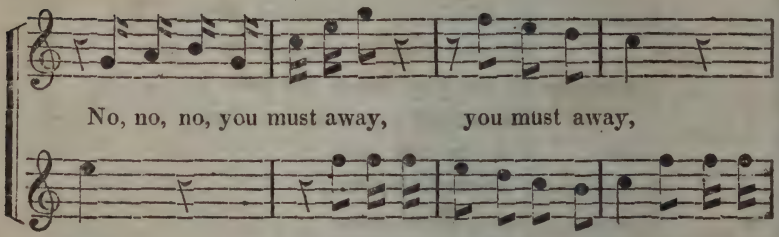


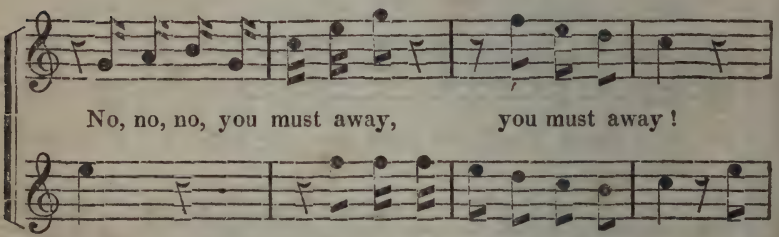
Ganem. By love's pure and tender power,
This hand and heart I pledge to you:
Morgiana. By the blessings of this hour,
So plighted vows for ever true.
Ganem. Yet why this haste?
Morgiana. No more delay me;
Ganem. One moment stay,
Morgiana. You must away!

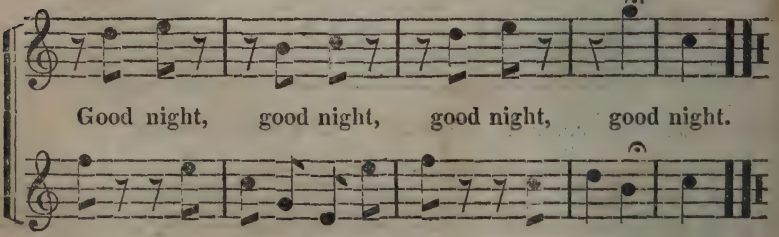
CODA. *Morgiana.*


Ah! cruel Youth too much de - sir - ing, I dare not
Ganem.
Ah! cruel Maid too soon re - tir - - ing, Love's tender
say how much I love. No more delay,
vows all fears remove. Yet why this haste? One moment


You must away, you must away, you must away.
yet, Ah, let me stay, Ah, let me stay, Ah, let me

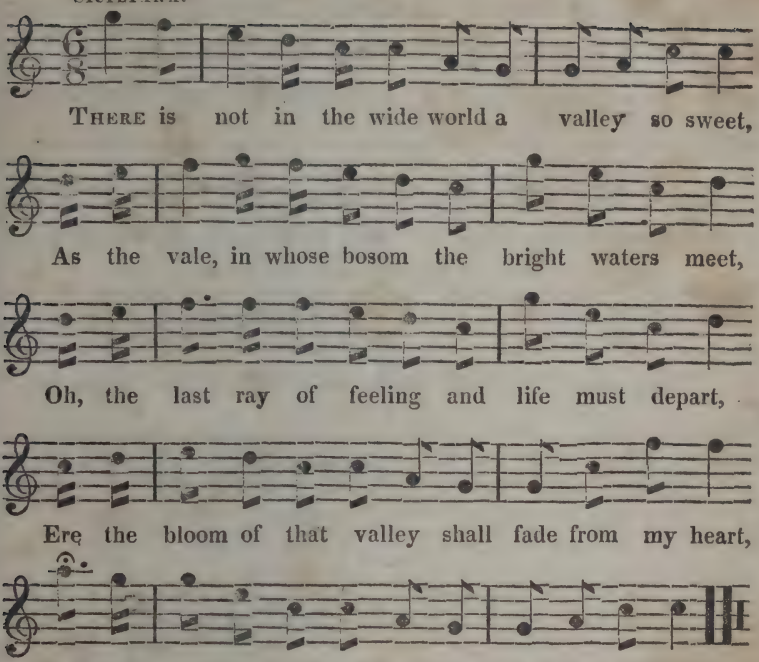

No, no, no, you must away, you must away,
stay, Ah, let me stay, Ah, let me stay, Ah, let me


No, no, no, you must away, you must away!
stay, Ah, let me stay, Ah, let me stay! Good


Good night, good night, good night, good night.
night, good night, good night, good night, good night, good night.

THE VALE OF AVOCA.

Siciliana.

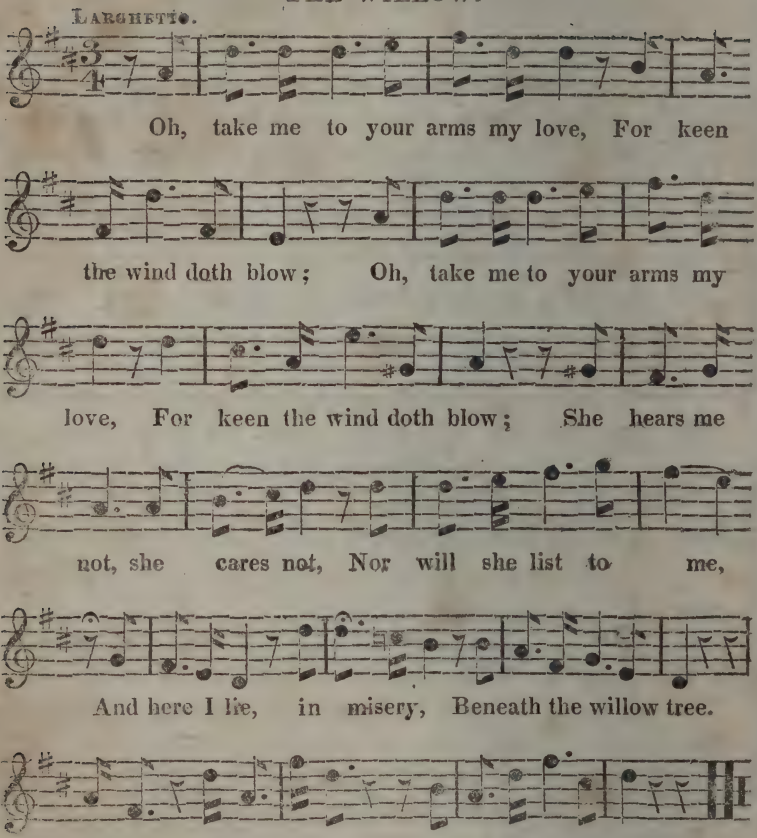

There is not in the wide world a valley so sweet,
As the vale, in whose bosom the bright waters meet,
Oh, the last ray of feeling and life must depart,
Ere the bloom of that valley shall fade from my heart,
Ere the bloom of that valley shall fade from my heart.

Yet it was not that nature had shed o'er the scene
Her purest of crystal, or brightest of green—
'Twas not the soft magick of streamlet or rill,
Oh no! it was something more exquisite still.

'Twas that friends, the belov'd of my Vorom, were near.
Who made ev'ry scene of enchantment more dear!
And who felt how the blest charms of nature improve,
When we see them reflected from looks that we love.

Sweet vale of Avoca! how calm could I rest,
In thy bosom of shade with the friends I love best,
Where the storms, that we meet in this cold world, shall cease,
And our hearts, like thy waters, be mingled in peace.

THE WILLOW.

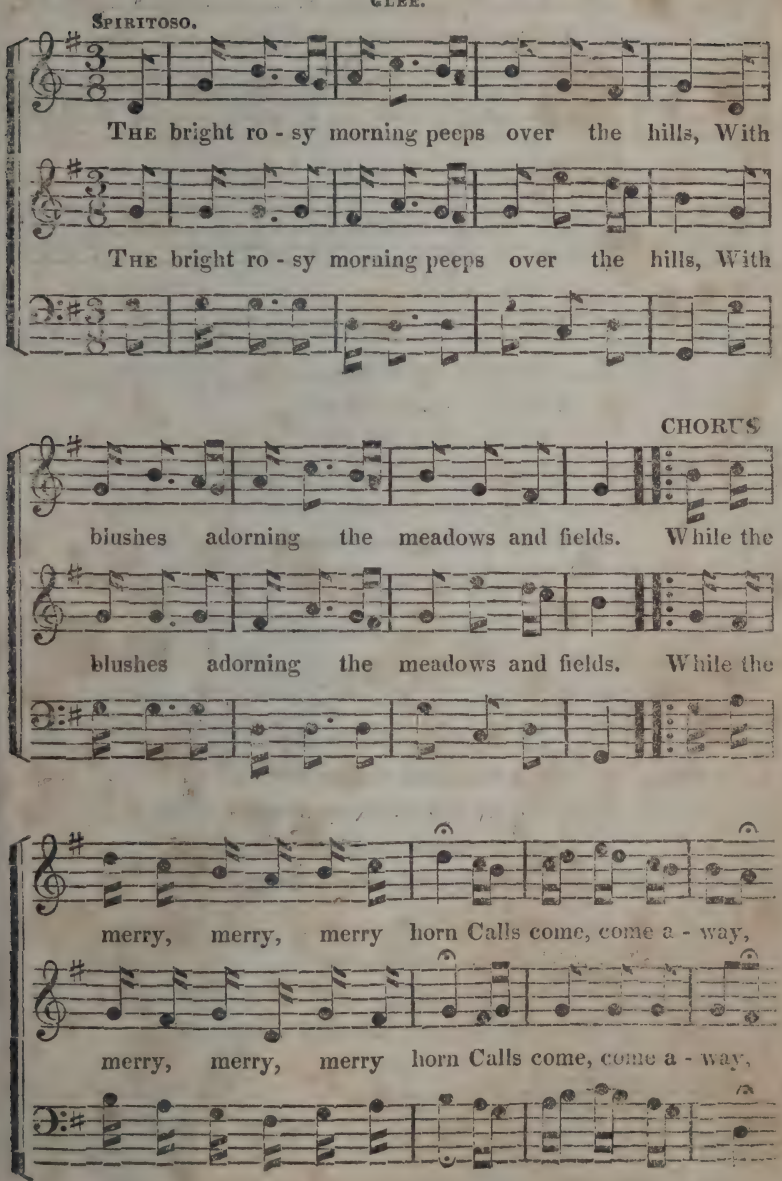

Larghetto.
Oh, take me to your arms my love, For keen
the wind doth blow; Oh, take me to your arms my
love, For keen the wind doth blow; She hears me
not, she cares not, Nor will she list to me,
And here I lie, in misery, Beneath the willow tree.
Willow, willow, willow, Beneath the willow tree.

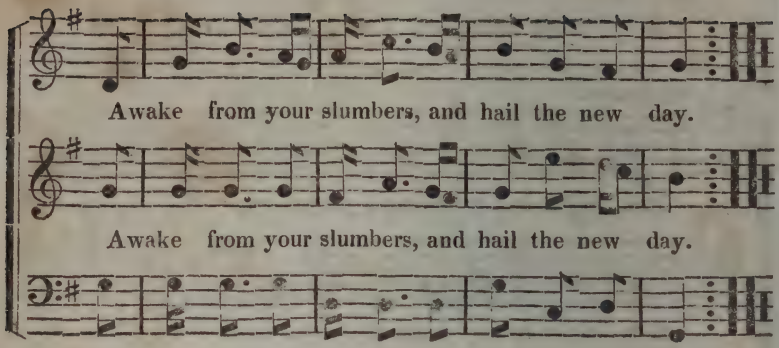
My love has wealth and beauty, the rich attend her door,
My love has wealth and beauty, and I alas am poor;
The ribband fair that bound her hair, is all that's left to me,
While here I lie, in misery, beneath the willow tree.

I once had gold and silver, I thought 'em without end,
I once had gold and silver, I thought I had a friend;
My wealth is lost, my friend is false, my love he stole from me,
And here I lie, in misery, beneath the willow tree.

THE BRIGHT ROSY MORNING.

GLEE.


SPIRITOSO.
THE bright ro - sy morning peeps over the hills, With
THE bright ro - sy morning peeps over the hills, With
CHORUS
blushes adorning the meadows and fields. While the
blushes adorning the meadows and fields. While the
merry, merry, merry horn Calls come, come a - way,
merry, merry, merry horn Calls come, come a - way,

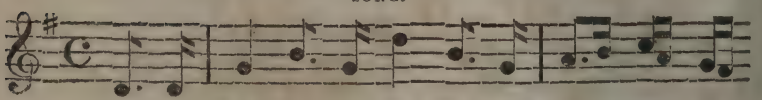


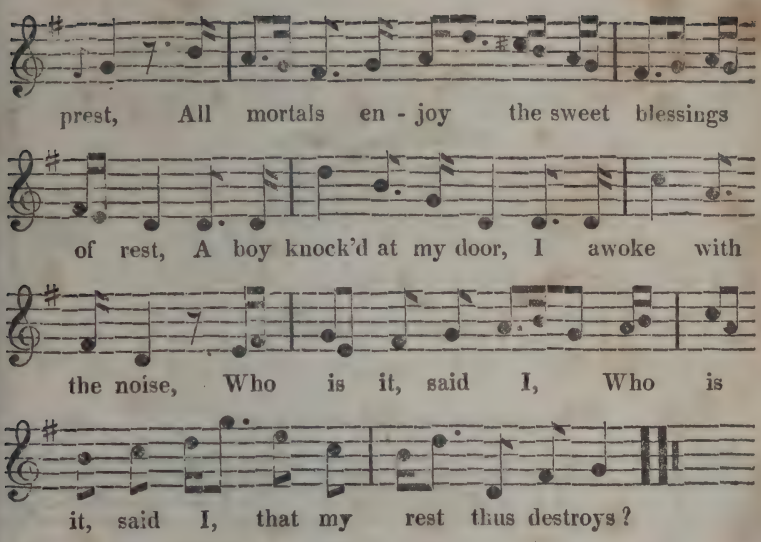
The stag rous'd before us,
Away seems to fly,
And pants to the chorus,
Of hounds in full cry.
Chorus. Then follow, follow, follow, follow,
The musical chase,
Where pleasure and vigour,
And health all embrace.

The day's sport when over,
Makes blood circle right,
And gives the brisk lover
Fresh charms for the night.
Chorus. Then let us, let us now enjoy
All we can while we may;
Let love crown the night, boys,
As our sports crown the day.

IN THE DEAD OF THE NIGHT.

SONG.




prest, All mortals en - joy the sweet blessings
of rest, A boy knock'd at my door, I awoke with
the noise, Who is it, said I, Who is
it, said I, that my rest thus destroys?

He answer'd so softly, so gently, so mild,
I am a poor little unfortunate child,
It's a cold stormy night, I am wet to the skin,
And I have lost my way, so pray let me in.

In compassion I rose, and then striking a light,
I open'd the door, when a boy met my sight,
He had wings on his shoulders, the rain from them dripp'd,
And with bow and arrows the boy was equipp'd.

I stirr'd up the fire, sat him down by my side,
And with a warm napkin the rain from him dri'd:
I chaff'd him all o'er to keep out the cold air,
And with my hands I wrung the dew from his hair.

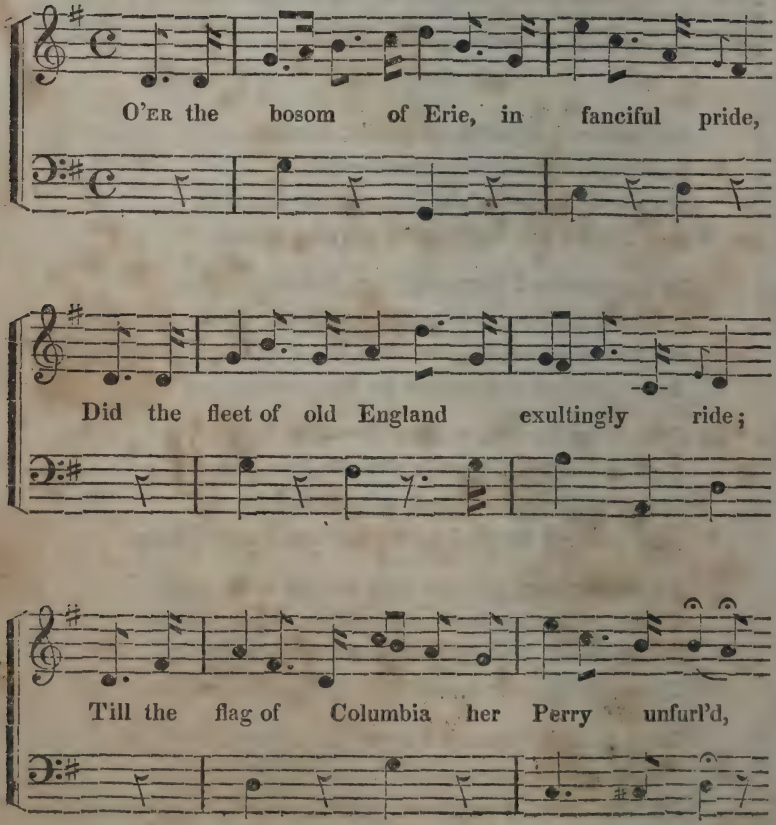
No sooner from wet and from cold he found ease,
When, taking his bow, said, madam, if you please,
If you please, I would fain by experiment know,
If the rain has not damag'd the string of my bow.

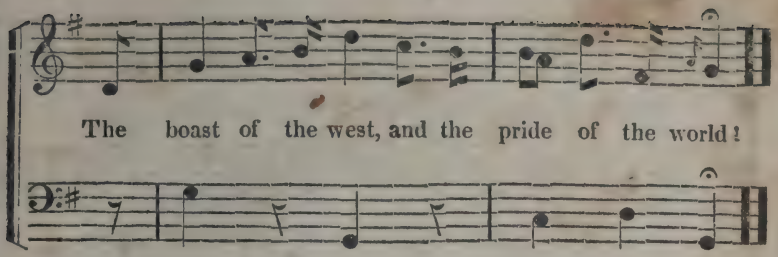
Then straight from his quiver an arrow he drew,
Which aiming at my heart, twang went the yew:
[illegible]y bow is not damag'd nor yet is my dart,
But you will find some trouble in bearing the smart.

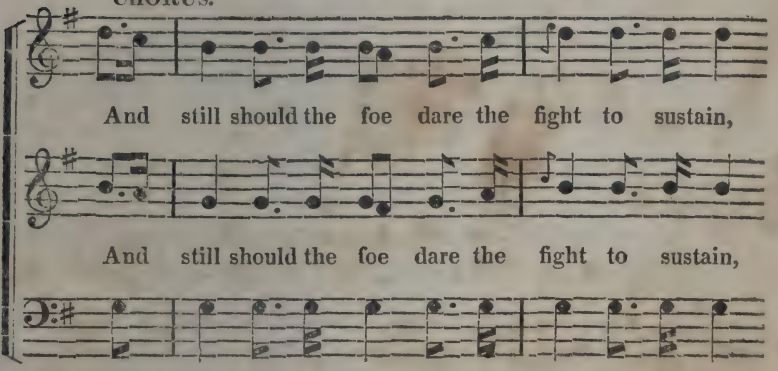
PERRY'S VICTORY.

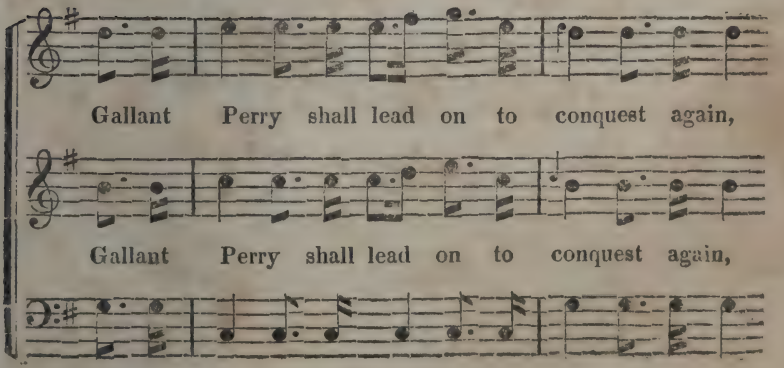
SONG.

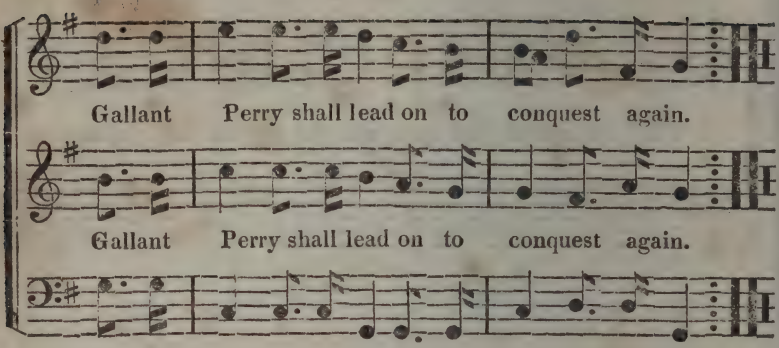
MUSICK BY BROTHER O. SHAW.


O'er the bosom of Erie, in fanciful pride,
Did the fleet of old England exultingly ride;
Till the flag of Columbia her Perry unfurl'd,


The boast of the west, and the pride of the world!


CHORUS.
And still should the foe dare the fight to sustain,
And still should the foe dare the fight to sustain,


Gallant Perry shall lead on to conquest again,
Gallant Perry shall lead on to conquest again,



The spirit of Lawrence his influence sheds,
To the van of the fight while the Lawrence he leads;
There death dealt around, though such numbers oppose,
And levelled the gun at fair Liberty's foes.

When cover'd with slain, from her decks he withdrew,
And led the Niagara the fight to renew;
Where undaunted in danger, our sea-beaten tars,
O'er the cross of St. George wav'd the stripes and the stars!

Six ships, while our banners triumphantly flew,
Submitted to tars who were born to subdue;
When they rush'd to the battle resolv'd to maintain,
The freedom of trade and our right to the main!

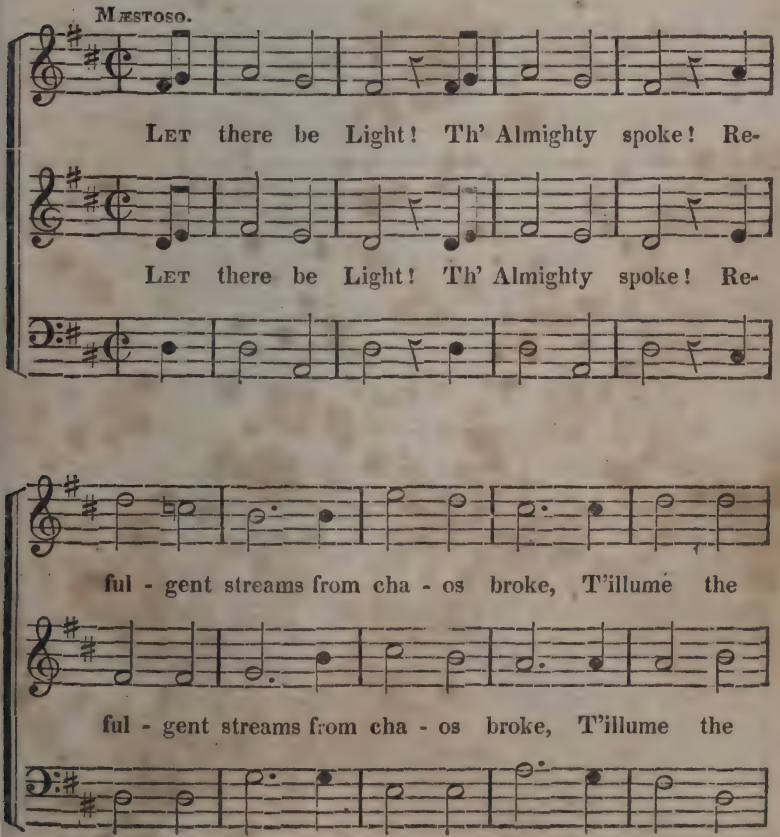
With the glory of conquest our heroes are crown'd,
Let their brows with the bright naval chaplet be bound!
For still should the foe dare the fight to sustain,
Gallant Perry shall lead them to conquest again.

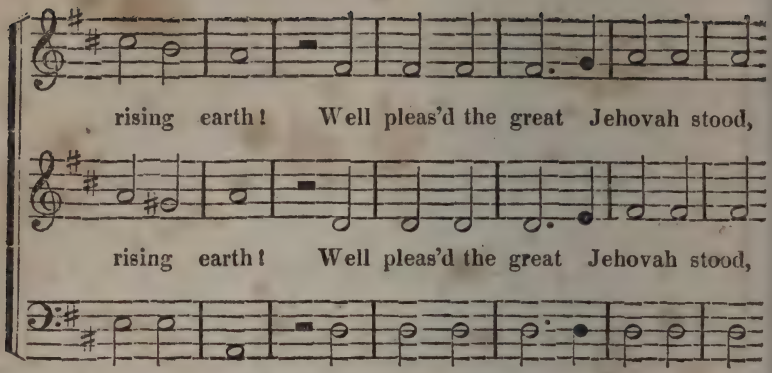
Harmonia Sacra.

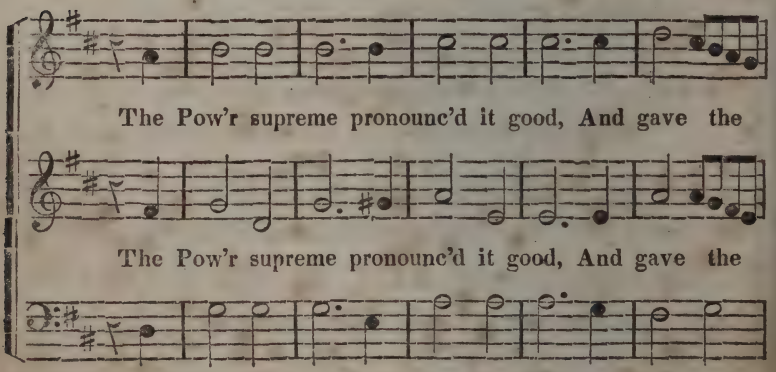
MASONICK ODE,

For the Dedication or Installation of a Lodge.

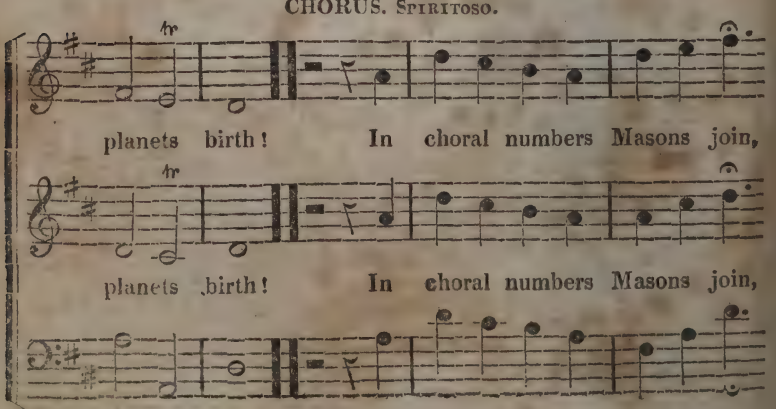
MUSICK BY BROTHER S. HOLYOKE.

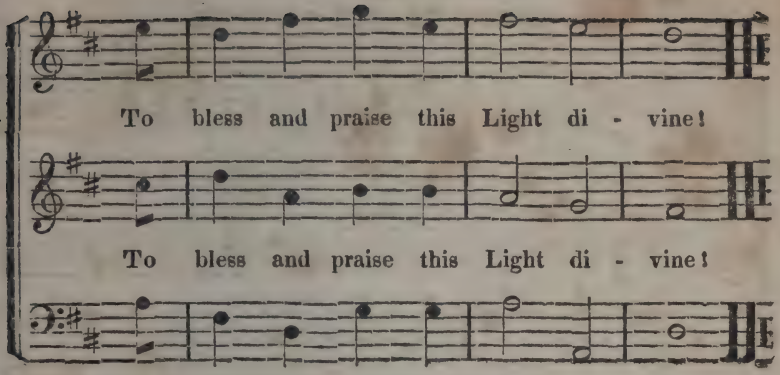

Mæstoso.
Let there be Light! Th' Almighty spoke! Re-
Let there be Light! Th' Almighty spoke! Re-
ful - gent streams from cha - os broke, T'illume the
ful - gent streams from cha - os broke, T'illume the





CHORUS. SPIRITOSO.

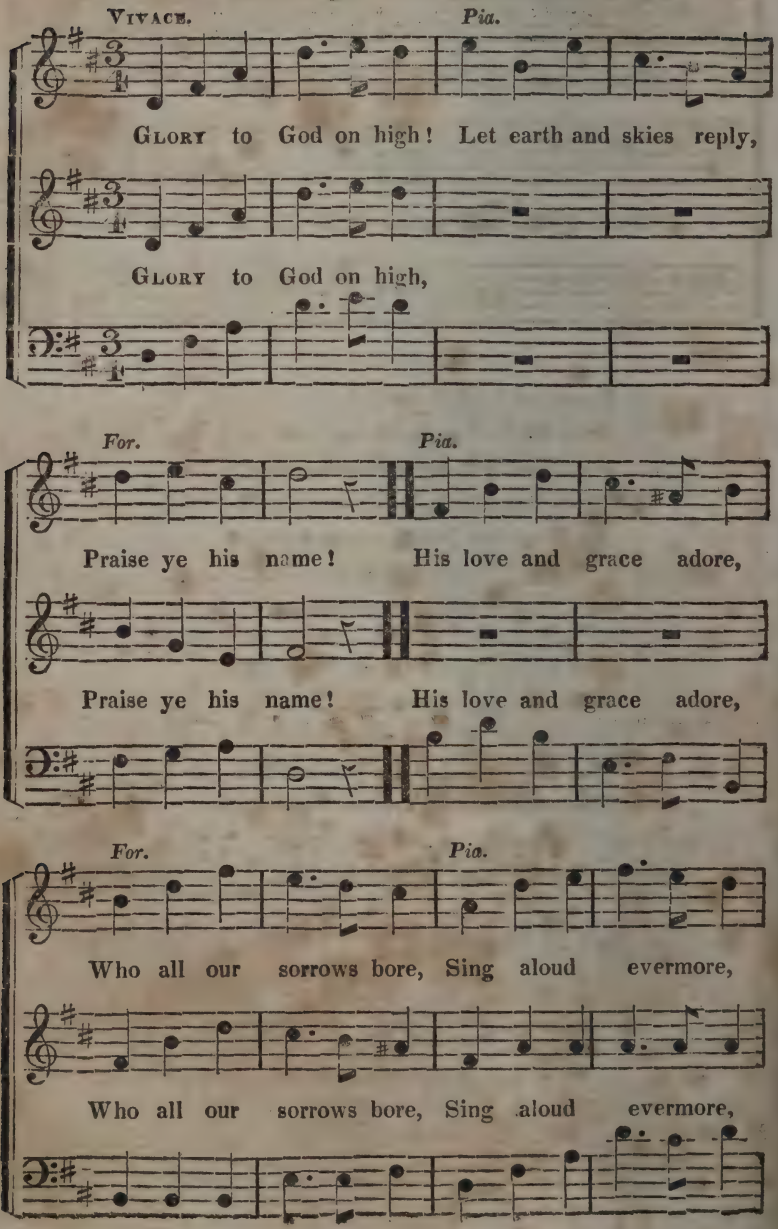


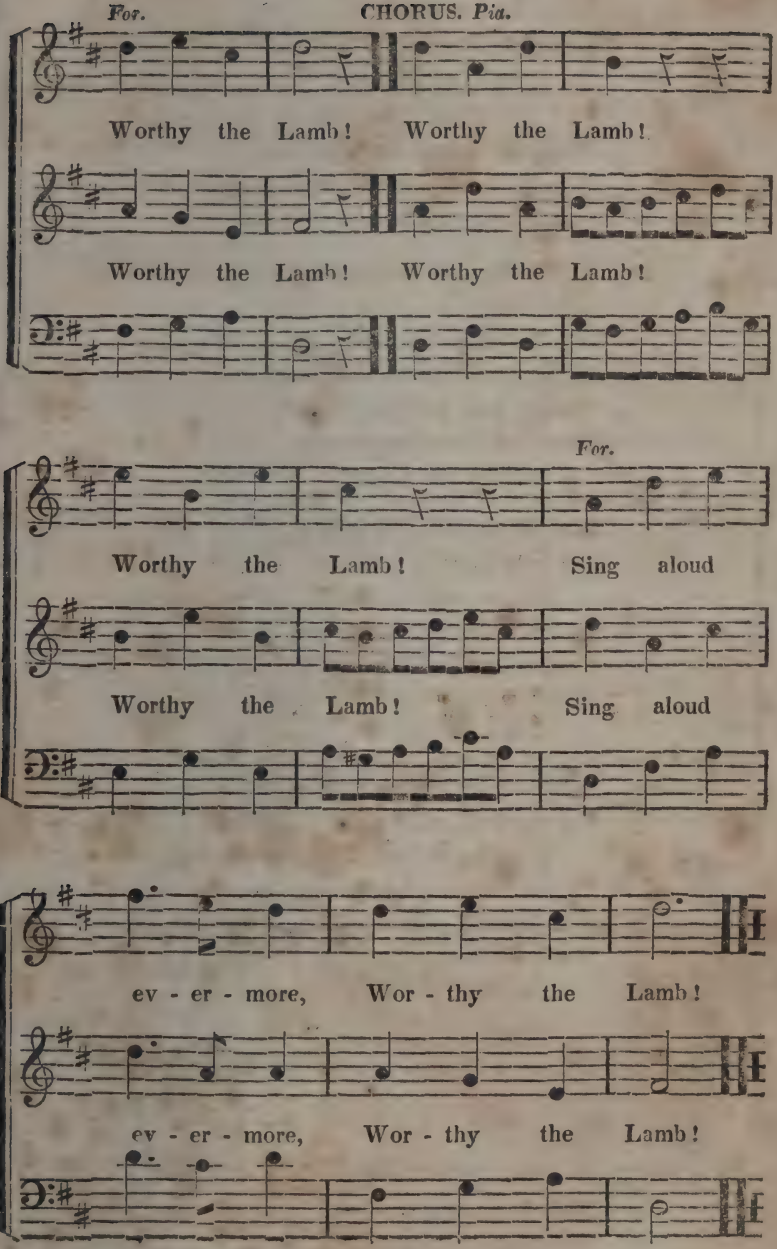


Parent of Light! accept our praise!
Who shed'st on us thy brightest rays,
The light that fills our mind!
By choice selected, lo! we stand,
By friendship join'd, a social band!
That love, that aid mankind!
In choral numbers, &c.

The widow's tear, the orphan's cry,
All wants our ready hands supply,
As far as pow'r is giv'n!
The naked clothe, the pris'ner free,
These are thy works, sweet charity!
Reveal'd to us from heav'n!
Chorus twice. In choral numbers, &c.

GLORY TO GOD ON HIGH.


Vivace.
Pia.
Glory to God on high! Let earth and skies reply,
Glory to God on high,
For.
Pia.
Praise ye his name! His love and grace adore,
Praise ye his name! His love and grace adore,
For.
Pia.
Who all our sorrows bore, Sing aloud evermore,
Who all our sorrows bore, Sing aloud evermore,


For.
CHORUS. Pia.
Worthy the Lamb! Worthy the Lamb!
Worthy the Lamb! Worthy the Lamb!
For.
Worthy the Lamb! Sing aloud
Worthy the Lamb! Sing aloud
ev - er - more, Wor - thy the Lamb!
ev - er - more, Wor - thy the Lamb!

Jesus, our Lord and God,
Bore sins' tremendous load,
Praise ye his name!
Tell what his arm hath done,
What spoils from death he won,
Sing his great name alone,
Worthy the Lamb!

While they, around the throne,
Cheerfully join in one,
Praising his name:
Those who have felt his blood
Sealing their peace with God,
Sound his dear fame abroad,
Worthy the Lamb!

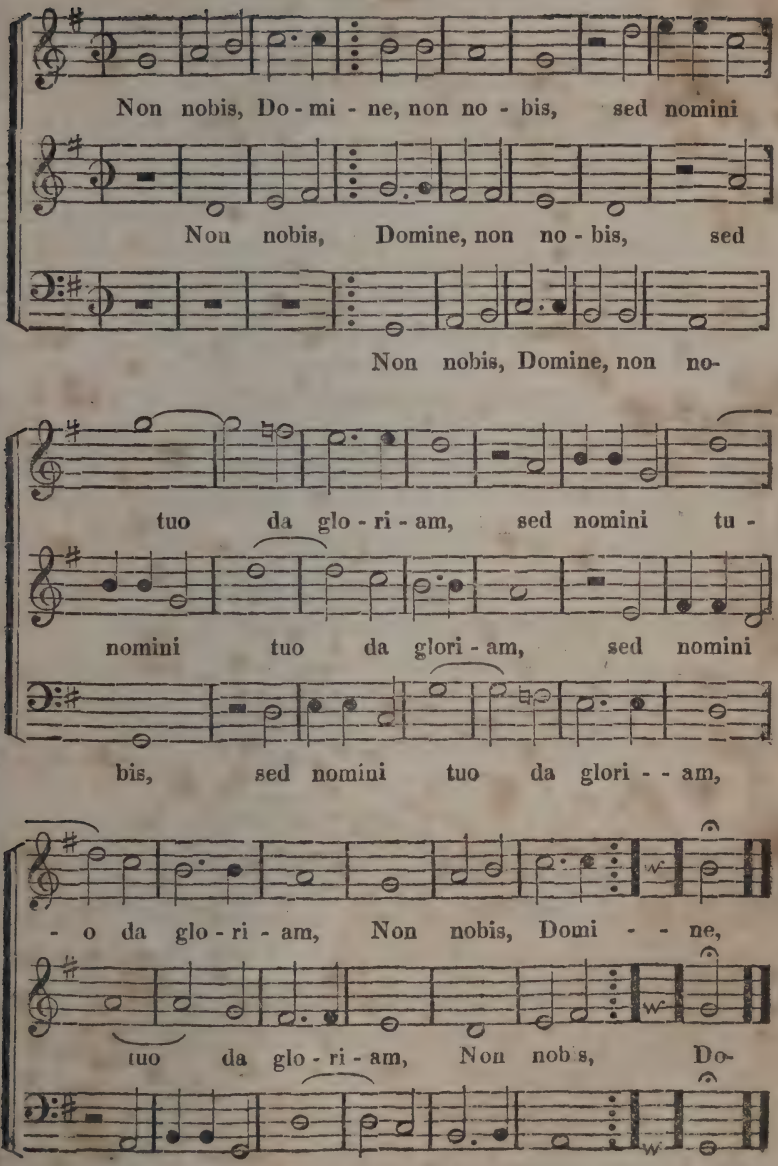
Join all ye ransom'd race,
Our holy Lord to bless;
Praise ye his name!
In him we will rejoice,
And make a joyful noise,
Shouting with heart and voice,
Worthy the Lamb!

What, tho' we change our place,
Yet we shall never cease
Praising his name!
To him our songs we bring,
Hail him our gracious King,
And without ceasing, sing
Worthy the Lamb!

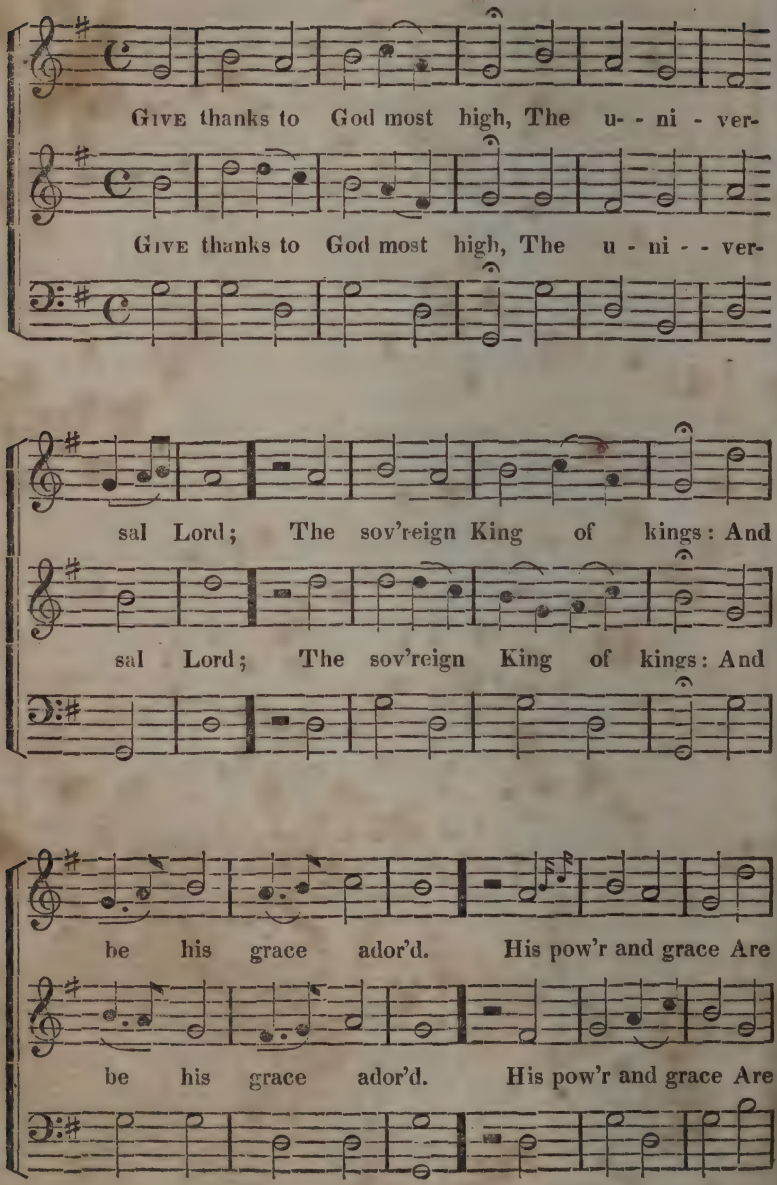
Then let the hosts above,
In realms of endless love,
Praise his great name!
To Him ascribed be
Honour and majesty;
Through all eternity,
Worthy the Lamb!

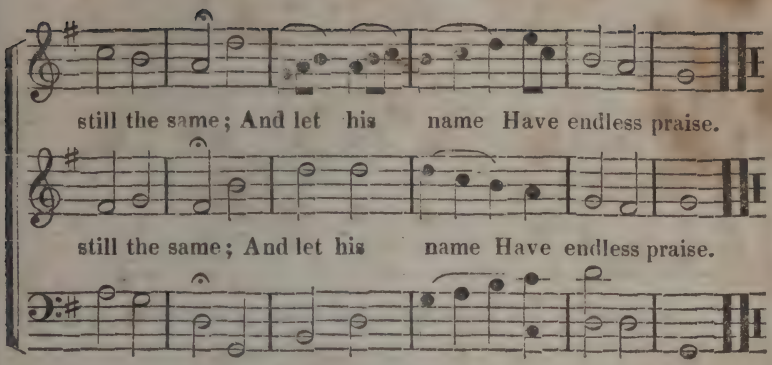
NON NOBIS.

A CELEBRATED CANON.


Non nobis, Do - mi - ne, non no - bis, sed nomini
Non nobis, Domine, non no - bis, sed
Non nobis, Domine, non no-
tuo da glo - ri - am, sed nomini tu -
nomini tuo da glori - am, sed nomini
bis, sed nomini tuo da glori - - am,
- o da glo - ri - am, Non nobis, Domi - - ne,
tuo da glo - ri - am, Non nobis, Do-
sed nomini tuo da glo - ri - am. Non

GIVE THANKS TO GOD MOST HIGH.


Give thanks to God most high, The u- - ni - ver-
Give thanks to God most high, The u - ni - - ver-
sal Lord; The sov'reign King of kings: And
sal Lord; The sov'reign King of kings: And
be his grace ador'd. His pow'r and grace Are
be his grace ador'd. His pow'r and grace Are

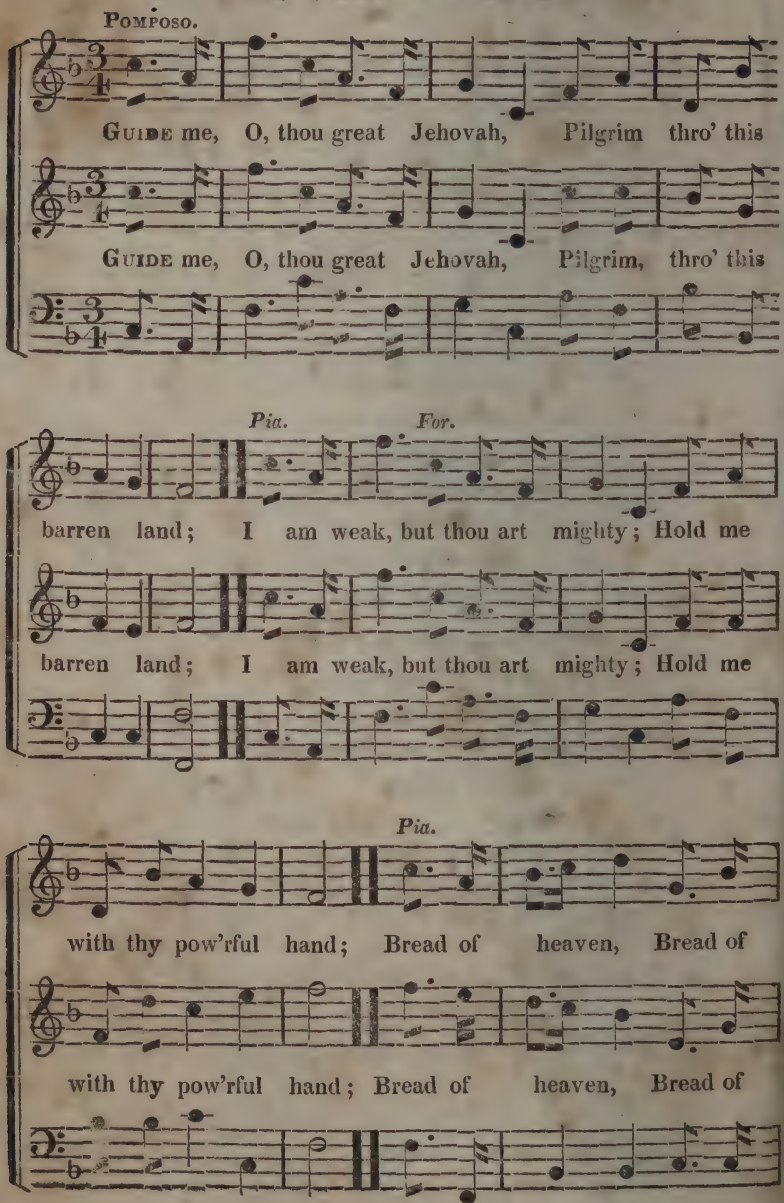


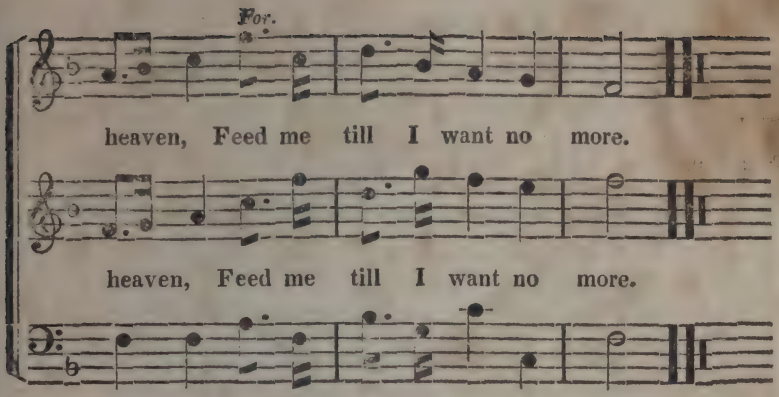
The shining worlds above
In glorious order stand,
Or in swift courses move,
By his supreme command.
He spake the word,
And all their frame
From nothing came
To praise the Lord.

His power and lifted rod
Cleft the Red-sea in two,
And for his people made
A wond'rous passage through.
In diff'rent ways
His works proclaim
His wondrous name,
And speak his praise.

Give thanks aloud to God,
To God the heav'nly king;
And let the spacious earth
His works and glories sing.
His power and grace
Are still the same;
And let his name
Have endless praise.

GUIDE ME, O, THOU GREAT JEHOVAH!


Pomposo.
Guide me, O, thou great Jehovah, Pilgrim thro' this
Guide me, O, thou great Jehovah, Pilgrim, thro' this
Pia. For.
barren land; I am weak, but thou art mighty; Hold me
barren land; I am weak, but thou art mighty; Hold me
Pia.
with thy pow'rful hand; Bread of heaven, Bread of
with thy pow'rful hand; Bread of heaven, Bread of



Open, Lord, the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar
Lead me all my journey through;
Strong Deliv'rer,
Be thou still my strength and shield.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side;
Songs of praises
I will ever give to thee.

A MASONICK HYMN.

To be sung at the Consecration of a Lodge.

(*Tune, see* 326*th page.*)

UNTO Thee, great God, belong
Mystic rites and sacred song.
Lowly bending at thy shrine,
We hail thy Majesty divine.
Glorious Architect above,
Source of light and source of love,
Here thy light and love prevail.
Hail! Almighty Master, hail!

Whilst in yonder regions bright,
The sun by day, the moon by night,
And the stars that gild the sky,
Blazon forth thy praise on high.
Join, O earth! and as you roll,
From east to west, from pole to pole,
Lift to Heaven your grateful lays,
Join the universal praise.

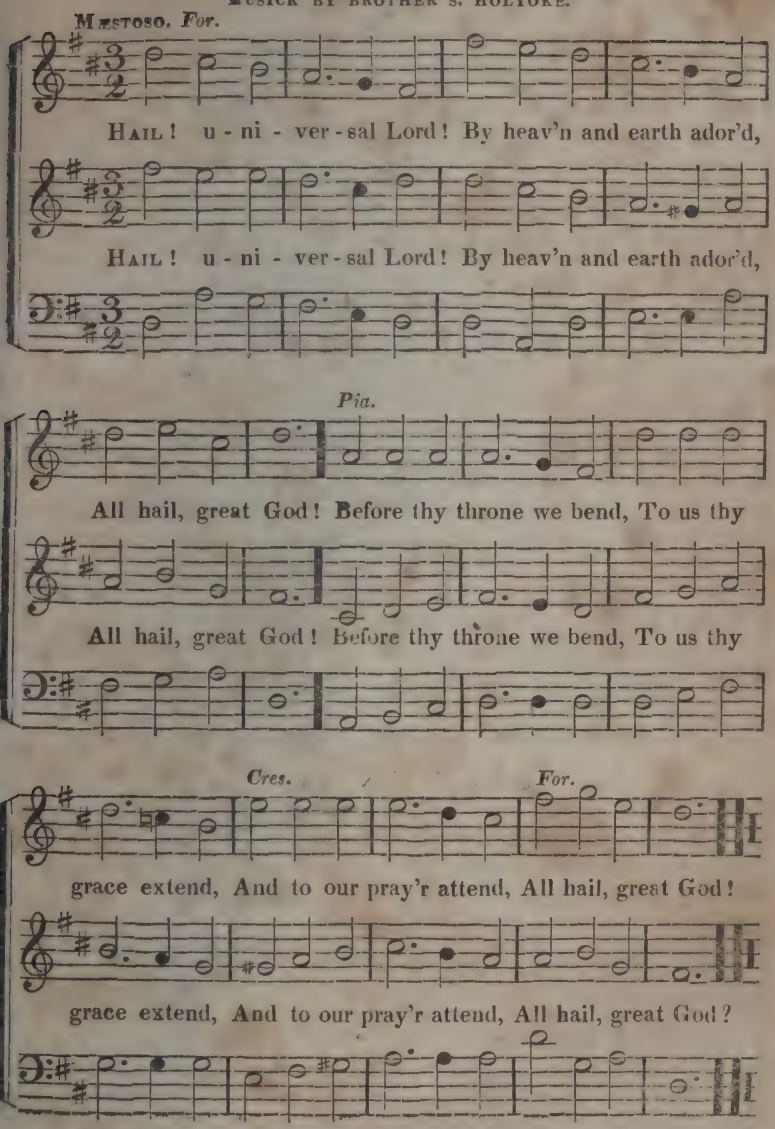
Warm'd by thy benignant grace,
Sweet Friendship link'd the human race;
Pity lodg'd within her breast,
Charity became her guest.
There the naked, raiment found;
Sickness, balsam for its wound;
Sorrow, comfort, hunger, bread,
Strangers there a welcome shed.

Still to us, O God dispense
Thy divine benevolence.
Teach the tender tear to flow,
Melting at a brother's woe,
Like Samaria's son, that we
Blest with boundless charity,
To th' admiring world may prove
They dwell in God who dwell in love.

ALL HAIL!

For Solemn Ceremonies.

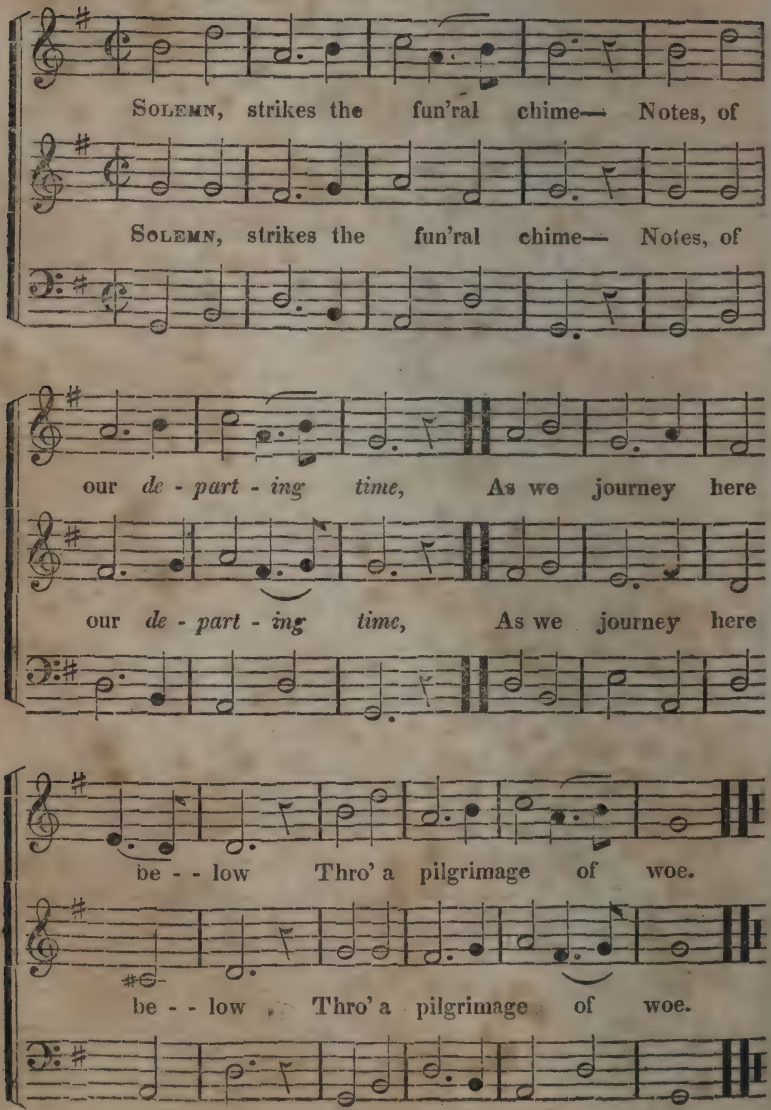
MUSICK BY BROTHER S. HOLYOKE.


Maestoso. For.
Hail! u - ni - ver - sal Lord! By heav'n and earth ador'd,
Hail! u - ni - ver - sal Lord! By heav'n and earth ador'd,
Pia.
All hail, great God! Before thy throne we bend, To us thy
All hail, great God! Before thy throne we bend, To us thy
Cres.
For.
grace extend, And to our pray'r attend, All hail, great God!
grace extend, And to our pray'r attend, All hail, great God?

DIRGE,

*To be sung at the grave of a deceased Brother.**

WORDS BY BROTHER D. VINTON.


Solemn, strikes the fun'ral chime— Notes, of
Solemn, strikes the fun'ral chime— Notes, of
our de - part - ing time, As we journey here
our de - part - ing time, As we journey here
be - - low Thro' a pilgrimage of woe.
be - - low Thro' a pilgrimage of woe.

Mortals, now indulge a tear,
For *Mortality* is here!
See, how wide her trophies wave
O'er the slumbers of the grave!

Here, another Guest we bring!
Seraphs, of celestial wing,
To our fun'ral-altar come,
Waft a *Friend* and *Brother* home.

For, beyond the grave, there lie
Brighter mansions in the sky;
Where, enthron'd, the DEITY
Gives man immortality.

There, enlarg'd, his Soul will see
What was veil'd in mystery;
Heav'nly glories of the place
Shew his MAKER—'*face to face.*

GOD of life's ETERNAL DAY!
Guide us—lest from THEE we stray,
By a false, delusive light,
To the shades of endless night!

Calm, the GOOD MAN meets his fate,
Guards celestial 'round him wait!
See! he bursts these mortal chains,
And, o'er *Death*, the *Victory* gains!

LORD OF all below, above,
Fill our souls with *Truth* and *Love*:
As dissolves our *Earthly Tie*,
Take us to thy *Lodge on High!*

* The *two first* verses may be sung on entering the grave yard, (while moving in procession,) and the *third* and *last*, during the ceremonies at the grave.

APPENDIX,

CONTAINING

EXTRACTS

FROM THE MOST CELEBRATED AUTHORS,

ON

Masonry:

WITH

NOTES,

HISTORICAL, CRITICAL, AND ELUCIDATIVE.

"The Grammar Rules instruct the tongue and pen,
Rhetorick teaches eloquence to men;
By Logick we are taught to reason well;
Musick has charms beyond our power to tell:
The use of Numbers numberless we find;
Geometry gives measure to mankind;
The Heav'nly System elevates the mind.
All those, and many secrets more,
The Masons taught in days of yore."

TO WHICH IS SUBJOINED,

A LIST OF ALL THE LODGES

IN THE

United States.

INVOCATION TO MASONRY.

GENIUS of MASONRY descend,
And with thee bring thy spotless train;
Constant our sacred rites attend,
While we adore thy peaceful reign:
Bring with thee Virtue, brightest maid,
Bring Love, bring Truth, and Friendship here,
While social Mirth shall lend her aid,
To smooth the wrinkled brow of Care.
Come, Charity, with goodness crown'd,
Encircled in thy heav'nly robe,
Diffuse thy blessings all around,
To ev'ry corner of the globe.

SIT LUX, ET LUX FUIT.

LUX SAPIENTIÆ.

TRUE GREATNESS.

IN Heavenly synod once arose
A wondrous strong debate,
The *Mighty Secret* to disclose,
What makes a mortal great ?
Mars bluster'd forth, that love of arms
Enrich'd the daring soul ;
While Bacchus swore the brightest charms
Flow'd from the sparkling bowl ;
That he, who fill'd with generous wine,
Could frolick, laugh, and sing,
Was far more rich, was more divine,
And greater than a king.
Apollo vow'd, with musick's power,
None others could compare :
When Jove produced his golden shower,
And fix'd true greatness there.
Pallas, to wisdom ever dear,
Heard gravely what had pass'd ;
The goddess came prepared to hear,
And silence broke at last.
Your shower, said he, will melt away,
Your musick lose its charms,
Your sparkling bowl will all decay,
And rust o'erspread your arms ;
But Heaven-born *Masonry* knows no change,
No time dissolves her state,
To blest eternity she'll range ;
Tis *she* makes mortals great.

PROLOGUE, *spoken by* Mrs. POWELL, *at the opening of the Providence Theatre, on the evening of St. John's day*, 1815, *and received with great applause; the Grand Lodge of the State of Rhode-Island, and a number of visiting brethren being present.*

' LADIES, perhaps you've heard of Gyges' ring,
Of which historians write, and poets sing:
Form'd by a Lydian sage with potent spell,
This ring its wearer made invisible.
After his death it often chang'd its master,
At length fate destin'd it to Zoroaster.
By his successors carefully possess'd,
Long did the Magi flourish in the east;
'Till Ammon's son with Thais thither came,
Who fir'd Persepolis to please the dame.
Beneath its ruins long the treasure lay,
Till by an Arab robber brought to day.
Unconscious of the prize he trudg'd along,
And sold it to a Bramin for a song.
Thence in Bengal through various hands it pass'd,
And to a kinsman of my own at last;
By which such deeds he saw (the more's the pity)
As ne'er will be explain'd to the committee:
He dying gave it me; its virtues rare
Unfolded, and soon left a joyful heir:
To pass where'er I pleas'd, unseen and free,
O, what a feast for curiosity!
No more shall Masonry, I cry'd, conceal
Its mysteries; all its secrets I'll unveil.
No more the fair shall languish; or explain
What they all wish to know, and wish in vain.
I said, and clapp'd my ring upon my finger;
Away I went in haste, I did not linger;

At a fat brother's back, close as his shade
I follow'd, and with him my entry made.
The brethren all were met, a social board;
I saw unterrified the guardian sword.
I saw—I saw—and now your ears prepare,
What then I saw I'll publicly declare.
Clear'd was my mental eye—I saw each grace
And each protecting genius of the place:
Friendship on wing etherial flying round,
Stretch'd out her arm, and bless'd the hallow'd ground.
Humanity well pleas'd there took her stand,
Holding her daughter Pity in her hand:
There Charity, which soothes the widow's sigh,
And wipes the dew-drop from the orphan's eye;
There stood Benevolence, whose large embrace,
Uncircumscrib'd, took in the human race;
She saw each narrow tie, each private end,
Indignant, Virtue's universal friend:
Scorning each frantic zealot, bigot, fool,
She stampt on every breast her golden rule.
And tho' the doors are barr'd 'gainst you, ye Fair,
Your darling representative was there,
Sweet Modesty. Amid the moral lay,
To you her tribute did remembrance pay.
I saw each honest heart with transport flow,
I saw each honest cheek with rapture glow.
These little absences I found would prove
But added fuel to the torch of love.
Smit with delight, at once reveal'd I stood,
And begg'd admission of the brotherhood:
They kindly heard, and pardon'd my offence;
I barter'd curiosity for sense.
My magick ring destroy'd, reduc'd to dust,
Taught what was right, and generous, and just,
For Masonry, though hid from prying eyes,
In the broad world admits of no disguise.

INTRODUCTION.

THE "MASONICK MINSTREL" was sent to the press in its original size of 320 pages, agreeably to the proposals first issued; but many of my respectable correspondents, from whom I have received subscription lists, suggested the propriety of annexing to it a short *Historical Account of Masonry.* At the same time assuring me, "if consistent with my plan, it would be particularly *amusing* and *edifying* to many of the younger brethren, and very *acceptable* to ALL." This consideration, the warm zeal I have in the cause, and a desire that the TRUE principles of the ORDER might be generally promulgated, induced me to comply with their wishes.

From the Holy Bible, and from the following respectable authors on Masonry, viz. *Josephus*, *Anderson*, *Villalpandus*, *Spratt*, *Smith*, *Pennel*, *Scott*, *Preston*, *Harris*, *Webb*, *Dalcho*, *Moore*, *Clarke*, *Dermott*, *Lathrop*, *Richards*, and a few others, I have made many of the following extracts.

It has been the custom of almost all our worthy brethren, who have honoured the craft with their books of constitutions, or pocket companions, for Free Masons, to give us a long and pleasing history of masonry from the creation, to the time of their writing and publishing such accounts, viz. from Adam to Noah, from Noah to Nimrod, from Nimrod to Solomon, and so on to the revival of the Augustan age. Wherein they give us an account of the designing, and erecting of temples, towers, cities, castles, palaces, fortifications and labyrinths, with the famous light house of Pharos and Colossus of Rhodes, and many other wonderful works performed by the ARCHITECTS, to the great satisfaction of the readers, and edification of Free Masons.*

It is very immaterial whether we should antiquate our mystery or make it coeval with mankind, by insisting that the first man, Adam, had some knowledge of geometry; yet it is a very probable

* Quere, Whether such histories are of any use in the secret mysteries of the craft.

assertion, that Adam's time must have been employed in those preservative inventions that were coincident with his existence, and that he contrived for his dear associate, some covering with curtains of safety around her habitation from the inclemencies of the weather, as well as from the danger of being devoured by the wild beasts, with which they were surrounded; from hence we may derive those innate affections, the peculiar regard and special attachment that Masons, independent of nature and improved politeness, have ever preserved for the fair sex.

The traditional account upon this subject is, that Adam after having been driven from Paradise on account of his disobedience to the commands of his Creator, together with his sons, held frequent conventions or Lodges for the purpose of devising and inventing such improvements in Architecture and Geometry as would be conducive to their future happiness and convenience in the world. The information of Moses, the Grand Master of Israel, may certainly be relied on, who informs us that Jabal, the son of Lamach, was the father of such as dwelt in tents, and of such as have cattle; his brother's name was Jubal; he was the father of all such as handle the harp and organ.

That Tubal-Cain, so called by the Hebrews, the eighth man from Adam, had so improved himself in Geometry, that he became the first inventor as well as instructor of curious smith-work. The most learned expositions agree that the Egyptians and Grecians called him by the name of Hephaistos, and held him to be the first inventor of metalick operations by fire—the Romans ascribed to him the same art, by the name of Vulcan.

The sons and grand sons of Adam were successors of each other in the direction of the grand works of Architecture and Geometry, till godly Enoch, who was a prophet, foretold the destruction of the earth for sin, first by water, and afterwards by fire; wherefore Enoch erected two large pillars, the one of marble, the other of brass, whereon he engraved the abridgment of the arts and sciences, particularly Geometry and Masonry. Josephus confirms this account of the pillars having been erected, and the discoveries, particularly in Astronomy, having been engraved thereon, and also that the marble pillar was standing in his time. Lib. 1. chap. 2.

Certain it is, that free-masonry has been from the creation (though not under that name); that it was a divine gift from God; that Cain and the builders of his city were strangers to the secret mystery of masonry; that there were but four masons in the world when the deluge happened; that one of the four, even the second son of Noah, was not master of the art; that Nimrod, nor any of his bricklayers, knew any thing of the institution; and that there were but very few master masons (even) at Solomon's temple; whereby it plainly appears, that the whole mystery was communicated to but *very few* at that time; therefore, at Solomon's temple (and not before) it received the name of Free-masonry, because the masons at Jerusalem and Tyre were the greatest cabalists* then in the world.

What man (conversant with real free-masonry and history) can swallow the fabulous accounts of the Grand Mastership of the monk St. Austin, St. Swithin, St. Dunstan, and other monkish saints, confessors, cardinals, &c. whose Masonick authorities never existed? Is it not more probable that those legendary Grand Masters, instead of patronizing and protecting a society that was then supposed to raise and converse with familiar spirits, would have excommunicated them by bell, book and candle; and by a thundering anathema have consigned them to purgatory: did not the behaviour of their cotemporaries and successors, favour this opinion? We know there have been some hundreds mentioned (in histories of Masonry) under the titles of grand masters, for no other reason than that of giving orders for building a house, tower, castle, or some other edifice; while the memories of as many thousands of the faithful craft are buried in oblivion. Indeed we have incontestible proofs, that many of the number whom they enumerate, were perfectly ignorant of the mystick institution.

From whence it may be inferred, that such histories are of no use to the society of *Free and Accepted Masons*, at the present day.

* People skilled in the cabala, *i. e.* tradition, the secret science of expounding divine mysteries.

Let not then an institution aiming at so great and noble an object, be evilly spoken of: let us cherish the divine principle in our hearts, and manifest it through all our lives and in all our actions. It is the transcript of the divine nature formed in the human soul. Invested as we are with that distinguished badge, which at this day is the glory and boast of the greatest potentates upon earth, we should scorn to act beneath the dignity of our profession. Let us then walk worthy of our vocation, and do honour to the sublime institution of Free-Masonry, which is the centre of union; and the means of conciliating friendships among those, who might otherwise have remained at a perpetual distance, causing them to love as brethren and heirs of the same hope, partaking of the same promises, children of the same God, and candidates for the same heaven.

I regret, that the prescribed limits of this appendix, and the short time I have had to arrange my selections, compel me to omit many important and interesting historical facts on this subject. I therefore have been obliged to compress, and throw together, in a hasty and unconnected manner, the following pages. That they may be "*amusing and acceptable*," is the sincere wish of the compiler.

THOU fairest TYPE of excellence divine,
Whose social links the race of man combine,
Whose awful mandates coward vice controul,
And breathe through nature one enlighten'd soul;
From thy mild sway benignant virtue rise,
Pour on the heart, and emulate the skies;
From thy sage voice sublime *Instruction* springs,
While *Knowledge* waves her many-colour'd wings;
And star-ey'd *Truth*, and *Conscience*, holy test,
Enthrone True Feeling in the glowing breast.
Then deign the labour of thy son to guide,
O'er each full line in nervous sense preside,
Adorn each page, each manly thought inflame,
And what we gain from *Genius* give to *Fame*.

Free-Masonry.

Magna est Veritas et prevalebit.

TO trace the progress of Masonry from its earliest period, and to fix, precisely, the dates of the establishment of each of the degrees, are attended with considerable difficulty. As Symbolick Masons, we date our origin from the Creation of the world, when the Almighty Builder, the Grand Architect of the Universe established those immutable laws, which gave rise to the Sciences. Mutual wants and necessities impelled our primordial brethren to seek for mutual assistance. Diversity of talents, genius and pursuits, rendered them, in some measure, dependent on each other; and thus, society was formed, and as a natural consequence, men of the same habits and dispositions associated more intimately together, which gave rise to institutions connected with their designs, and suited to their genius. These led to the exclusion of those whose talents, habits or circumstances, either disqualified them from participating in the knowledge of the others, or rendered them dangerous or unprofitable to their interests.

As civilization began to extend through the world, and the minds of men became enlarged from the contemplation of the works of nature, the arts and sciences were cultivated by the most ingenious of the people. The contemplation of the planetary system, as the work of an Almighty Artist, and the attributes of their God, gave rise to Religion and the science of Astronomy. The measurement of land, and the division and marking of their property, gave rise to Geometry; and these, collectively, to the Mystick or-

der. Hence *Watch Words*, *Signs*, and *Tokens*, were established to designate the initiated.

It is, perhaps, impossible to fix precisely the time, when the first degrees were established in the form in which they are now given, as most of the ancient records of the Craft were lost or destroyed, in England, in the wars of the Danes and Saxons. Much of the History of Masonry, in the early ages, is so mixed with fable, and enveloped with the rust of time, that little satisfaction can be obtained; but as we approach nearer to our own times, we have authentick records for our government.

Masonry is a progressive science, and is divided into different classes or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and, in proportion to our capacity, we attain to a less or greater degree of perfection. It includes within its circle almost every branch of polite learning. Under the veil of its mysteries, is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar, and ingenious artist, masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

Abstracting from the pure pleasures which arise from friendship, so wisely constituted as that which subsists among Masons, and which is scarcely possible that any circumstance or occurrence can erase; Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes a universal language. Hence many advantages are gained: The distant Chinese, the wild Arab, and the American savage, will embrace a brother Mason; and will know, that besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. Whoever attentively considers the nature and

tendency of the MASONICK INSTITUTION, must readily perceive its general utility.* As all religions teach morality, if a brother be found to act upon the square of truth and virtue, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the tempers of men, are avoided; while the common good, the general object, is zealously pursued. The universal principles of the art unite, in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions; so that in every nation, a Mason will find a friend, and in every climate, a home. Such is the nature of our institution that in the lodge union is cemented by sincere attachment, and pleasure is reciprocally communicated in the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and heightens cool approbation into warm sympathy and cordial affection. Masonry comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune can bestow. When its rules are strictly observed, it is a sure foundation of tranquility amidst the various disappointments of life; a friend that will not deceive, but will comfort and assist, in prosperity and adversity; a blessing that will remain with all times, circumstances, and places, and to which recourse may be had, when other earthly comforts sink into disregard. Masonry gives real and intrinsick excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestick happiness. It meliorates the temper, and improves the understanding; it is a company in solitude, and gives vivacity, variety, and energy to social conversation. In youth,

* Mr. Arnold, in his Dutch Dictionary, under the word *Freemasonry*, says, that it is "A Moral Order, instituted by virtuous men, with the praise-worthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures, founded on liberality, brotherly love and charity."

it governs the passions, and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields a fund of comfort and satisfaction. He who cultivates this science, and acts agreeably to the character of a mason, has within himself the spring and support of every social virtue; a subject of contemplation, that enlarges the mind, and expands all its powers: a theme that is inexhaustible, ever new, and always interesting.

To exhaust the various subjects of which it treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made, and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs; every step he advances, new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of God, and the good of man. From this view of our system, its utility must be sufficiently obvious.

When the sun enters into the signs of Aries and Libra, the days and nights are equally divided throughout the two hemispheres. Upon this circumstance (says Dr. Dalcho) is founded the immemorial custom, in the Sublime Grand Lodges, of delivering Orations, on the principles of the mystick union, on the days of the equinoxes. This season is emblematical of the equality which should reign among Masons. Without distinction of country or nation, without prejudice to religion or sect, without regard to riches or poverty, a Mason should view the great mystick family, as united to him by the bonds of affection. He should feel an interest in all their wants, should sympathise with them in all their distresses, and offer to their necessities such relief as the bounteous hand of providence has enabled him to bestow. The honest peasant, nursed in the lowly cot, and by hard labour procuring his scanty meal, should be viewed with as much interest as he who proudly boasts a long line of illustrious predecessors, and

who, pampered in the lap of fortune, has all his wants and all his wishes anticipated by a crowd of flattering minions.

What sight can be more acceptable in the eyes of the God whom we adore? What object more gratifying to the feelings of humanity than an extensive society, of benevolent men, established for the great purposes of relieving the distresses of their fellow-creatures, of softening the sorrows of the widowed heart, and of offering protection and support to the helpless orphan, rocking in the cradle of poverty and woe; of breaking asunder the iron bands of the prisoner, and cheering his sight with the blaze of the noon-tide sun; of exchanging the cells of his loathsome dungeon for the possession of liberty, that choicest blessing in heaven's gift, and, in short, established for the purpose of confirming man in the worship of the Deity, and of offering, to the ripening youth of our country, a living example of virtue, science and benevolence!

It is highly flattering to our order, to see the avidity with which the youth of our country seek for initiation into our mysteries. The name of Free-Mason engages the attention of all; but the mysteries with which our actions are enveloped, procure for us, from the invidious and the ignorant, ridicule and calumny.

It is the *conduct* and *character* of the members of our society, which stamp impressions on the publick mind. Of the particulars of our tenets they are ignorant, but from our intercourse with society they judge of the advantages which we derive from our association. If they see the boisterous passions of the human heart, quelled into tranquillity; if they see the rude austerity of an headstrong man softened into urbanity; if they see the votaries of vice and debauchery reclaimed to the paths of virtue; if they see the heart of the miser melt at the tale of woe, and the libertine shocked at the recital of the distresses which he has heaped on his victims, and the coxcomb forsake the adornment of his person to improve the faculties of his mind, they will rejoice in the establishment, and the name of Free-Mason will be hallowed among men—it will then be acknowledged as the school of virtue, and those who are unacquainted with the mysteries of

our profession, will be viewed as deficient in an important branch of education.

Where is the Mason whose heart is not alive to the exquisite satisfaction, which may be derived from our institution? No societies that ever did, or ever will exist, can be of such unbounded advantage to the community as those of Free-Masons. Spread over the surface of both hemispheres, they could diffuse virtue and science through all the world, like the glorious orb of day, whose benign influence enlivens every part of animated nature.

Flattering as this picture is, it nevertheless combines a just view of our Society. That our associations are not attended with the happy advantages I have here described, is attributable, not to the profession, but to the professors. A listless indifference about principles, is as criminal as depravity. We have it in our power to become every thing that is great and good—but, unfortunately, many, I fear, when their curiosity is gratified by initiation, think every thing is attained, and give themselves no further concern, than that of procuring the decorations of the Order. Pleased with the sounding title of Free and Accepted Mason, they neglect to study those sublime and important truths which form its basis, and remain as ignorant of the principles of the order, and the derivation of the symbols, as if they had never been initiated.

Too many of the Masons of the present day, I fear, are subject to this remark; for no one can, with more truth, be called a Free Mason, merely by passing through a few, unimportant, ceremonies, than he can be called a Mathematician, who is ignorant of the science of numbers and magnitude, or than that man, who is unacquainted with Tacticks can be termed a General, merely because he wears the uniform of the army. Unremitted study and application to the arts and sciences must qualify a man to become a *good* Mason. The great truths of nature are open to all; but the ignorant pass them by without improvement or satisfaction!

I have no doubt but that our Society was originally formed by the votaries of religion and science, for the purpose of concen-

trating the wisdom of the times, and of securing and perpetuating, to future ages, the fruits of their ingenuity and labour. In the rude ages in which they lived, the rays of science were few and imperfect, and the gloom of barbarism overspread most of the nations of the earth.—The few individuals whose minds were illumined by the first emanations of science, were viewed by the ignorant multitude with an eye of jealousy and distrust, and who conferred on them the epithets of Magicians and Conjurors, and ascribed those works to witchcraft, which were the natural results of just reasoning, deduced from the operation of the laws of nature.

The ignorant, in every age and clime, are always ready to ascribe to supernatural agency, every phenomenon of nature and art, which is placed beyond the reach of their understanding. In the thunder they hear the voice of God, and bow their heads with terrour and dismay. In the lightning they see the glittering of his spear, and shrink from the electrick flame. When the troubled earth shakes with convulsive action from central fires, or the sun is eclipsed by the intervention of the resplendent orb of night, they fall on their faces with the belief, that the organization of nature is about to be dissolved. But the Philosopher, accustomed to trace effects to their causes, stands firm and collected amidst the crash of contending elements* and views the angry storm, which bursts over his head, and enwraps as it were the world in flame, but as the effect of the approximation of electrick and non-electrick clouds, restoring equilibrium to the atmosphere. When the trembling earth shakes beneath his feet, his mind recurs to the science of Chemistry, and finds in the expansion of gasses an explanation of the phenomenon. When the mid-day sun is enshrouded in darkness, and the earth is plunged into the depth and gloom of night, the science of Astronomy has prepared him for the event, and the revolutions of the planetary system explain the appearance.

* "Si fractus illabatur orbis
Impavidum ferient ruinæ."
Hor. Od. 3, l. 3, v. 7

There are a multitude of other occurrences in the physical world, which admit of an easy and just explanation by the lights of science, and which have, for ages, been viewed by the illiterate, as the effects of a supernatural cause.

To secure their labour from interruption, and themselves from calumny and reproach, the primitive philosophers associated together for the cultivation of the arts and sciences. Enveloped with the veil of mystery, and secure from vulgar eyes, they were occupied with reasoning on the wonderful operations of nature, and the divine attributes of nature's God. Experiments were instituted to establish *data;* and as operations and effects were multiplied, causes were developed, and the sciences and fine arts were established on unperishable principles. Emerging "from the ignorance and blindness in which they had been overwhelmed, they traced the Divinity through the walks of his power, and his mighty deeds. *Contemplation*, at first, went forth admiring, but yet without comprehension from whence all things had their existence: Contemplation returned, glowing with conviction, that one great *Original*, of infinite power, of infinite intelligence, and of benevolence without bounds, was MASTER of ALL. They beheld Him in all his works; they read his majesty in the heavens, and discovered his miracles in the deep: every plant that painted the face of nature, and every thing having the breath of life, described his presence and his power."

The opposition, which was given by idolatrous nations to the religion of the most high God, and the persecutions and barbarous sufferings which his worshippers received from the hands of the infidels, were, most probably, other powerful reasons for the establishment of secret societies, wherein they could profess themselves "to be worshippers in that *temple*, whose bounds were from the distant quarters of the universe; whose height was no otherwise limited than by the heavens, and whose depth was founded on that axis, on which the revolutions of the starry zodiac were performed," and where they could adore the Author of their being, without fear and without danger.

It has been generally reported, and as generally believed, that our society was instituted, for architectural purposes, by handicraftsmen. What gave rise to this idea, I am at a loss to determine, as the symbolick degrees have *no written records* to explain the difficulty, and tradition is too lame to give satisfaction to a scientific mind.

It is evident to all, that, from the earliest ages there have been builders of temples, cities and towers; but there is not the smallest reason for believing that they were formed into a body of artificers, professing architectural mysteries which were hidden from the world; nor indeed does the utility of such a mystick fraternity appear reasonable, as their buildings were erected in open day, and the principles of the mechanick art being plain and intelligible, they were comprehensible to every capacity.(1)

That our adorable Creator was the Grand Architect of heaven and earth, none but madmen can doubt; but that our primordial parent was a Free-Mason because he sewed two or three fig leaves together, is too insignificant a supposition to require a serious refutation.

If Masonry, as is generally believed, and as many of our ancient records import, took its rise from the creation, and flourished in the first ages of man, they were in possession of a secret word, of which the Masons under Solomon had no knowledge. Here then, was an innovation of one of the fundamental principles of the craft, and a removal of one of the ancient Land-Marks; this, however, we are unwilling to allow. It is well known to the symbolic Master, that King Solomon and his royal visitor, were in possession of the real and pristine word, but of which he must remain ignorant, unless initiated into the Sublime degrees. The authenticity of this mystick word is proved to the most sceptick mind, from the sacred pages of holy writ, and the Jewish history from the earliest period of time. Doctor Priestley, in his letters to the Jews, has the following remarkable passage, when speaking of the miracles of Christ—" And it has since been said by your writers, that

(1) Vide Hutchinson.

he performed his miracles by means of some *ineffable* name of God, which he stole out of the temple."

Notwithstanding the symbolick Masons profess their societies to have originated in the first ages of the world, and date from the creation, yet in their degrees nothing is taught them but occurrences which took place at the building of the first Temple, (an inconsiderable period of about seven years) 2992 years after the creation. The history of their order, previous to that period, and the extensive and important improvement in the art, both before and since, they are unacquainted with.

How is it possible that the antediluvians could have been acquainted with our mystick system, when the Temple of Jerusalem was unthought of? In answer to this, it has been said, that there were no Master Masons until the time of King Solomon—and it is further advanced by others, that the third degree was not known until after the establishment of Christianity, and that many of the arrangements and decorations of a Master's Lodge are emblematical of the Trinity. In support of this doctrine they appeal to the dedication of our lodges to the holy St. John; while the Masons under Solomon, addressed their labour only to Almighty God, which is practised in the Hebrew Lodges to this day.

Many persons are deluded by the vague supposition that our mysteries are merely nominal; that the practices established among us are frivolous; and that our ceremonies may be adopted or waved at pleasure. On this false foundation, we find them hurrying through all the degrees of the Order, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement. Passing through the usual formalities, they consider themselves entitled to rank as masters of the art, solicit and accept offices, and assume the government of the lodge, equally unacquainted with the rules of the institution they pretend to support, or the nature of the trust they engage to perform. The consequence is obvious; many irregularities and improprieties are introduced in the ceremonies; anarchy and confusion ensue, and the substance is lost in the shadow. Hence men, eminent for ability, rank and fortune, are often led to view the

honours of Masonry with such indifference, that when their patronage is solicited, they either accept offices with reluctance, or reject them with disdain.

There are likewise a number of contradictory circumstances which have unfortunately crept into many of our Lodges, in consequence of the want of masonick knowledge in many of those who are unacquainted with the Hebrew language, in which all the words and pass-words are given; which cannot be brought as charges against them, but are the natural results of the mode of delivery. The various translations they have undergone, and the different arrangements which have been made in them, from a variety of causes, have affered them very materially from what they were originally. Masonry has long laboured under these disadvantages, and every zealous friend to the Order must earnestly wish for a correction of the abuse. If you visit the Symbolick Lodges in the different countries of Europe, or even in the different states of America, you will see, in all some difference from each other. If the presiding officer is a man of talents, he adds such embellishments as his genius points out to him. Should he, on the contrary, be a man, whose mental faculties do not rise above mediocrity, and who does not feel much enthusiasm for a system, whose beauty he does not comprehend; he reduces the subject to a level with his own genius; thus alterations are produced, which, being copied by their successors, ultimately establish a mode of working, differing, widely, from that contemplated by the first institution.

These observations are facts, which I make no doubt have occurred to the minds of many of my respectable brethren. So essentially necessary is it for a man of science to preside over a lodge, that much injury may arise from the smallest deviation in the ceremony of initiation, or in the lectures of instruction.

Hence arises the necessity for every Grand Lodge to appoint a Grand Lecturer. He should be a Brother of some address, one of *correct* Masonick information, who is well acquainted with grammar, rhetorick and Logick, that when he delivers his lectures they should be couched in *elegant* as well as correct language, that will bear the test of criticism. A Grand Lecturer should likewise

be a Brother who would take a pleasure in visiting the subordinate Lodges, and in communicating to the Brethren every necessary information requisite to qualify them for any of the duties of the Lodge.

It is to be regretted that this is not generally the case in the United States; for by this neglect the lectures of instruction are very inaccurately taught by many of our worthy brethren, who flatter themselves they are perfect masters of all the ceremonies in every degree, at the same time they expose their ignorance in many important points, by (innocently) disseminating incorrect principles and false and unmeaning ceremonies.—Many have likewise exposed themselves very much by frequently assembling in private houses for the purpose of lecturing. This practice they must acknowledge is very improper. From such injudicious convocations many difficulties arise. It is generally believed that this is one of the great causes of the various modes of working in many of our Lodges. Lectures should be delivered in the Lodge room, and in no other place. Till prudent actions shall distinguish our title to the honours of Masonry, and our regular deportment display the influence and utility of our rules, the world in general will not be led to reconcile our proceedings with the tenets of our profession. When lectures are to be delivered by those who are perfect masters of the mystick institution, they will select a proper time and place for the importance of the occasion—then they will introduce the ceremonies with that reverence and solemnity befitting the subject. Then their attentive brethren will be *edified* and *charmed* with the sublime harmony of that beautiful system, which unites us into one " sacred band of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation of, who best can work, or best agree."

Were the brethren, who preside at our meetings, to be properly instructed previous to their appointment, and regularly apprised of the importance of their respective offices, a general reformation would speedily take place. This conduct would establish the propriety of our government, and lead men to acknowledge, that our honours were deservedly conferred. The ancient consequence of

the Order would be restored, and the reputation of the Society preserved.

Of late years, however, it must be acknowledged that our assemblies are in general better regulated, of which the good effects are sufficiently displayed in the proper observance of the general regulations. At their first formation I believe them to have been a perfect and an uniform system; but from the causes enumerated, they have suffered a very great debasement.

Among the various societies of men, few, if any, are wholly exempted from censure. Friendship, however valuable in itself, however universal in its pretensions, has seldom operated so power fully in general associations as to promote that sincere attachment to the welfare and prosperity of each other, which is necessary to constitute true happiness. This may be ascribed to sundry causes, but to none with more propriety than to the reprehensible motives, which too frequently lead men to a participation of social entertainments. If to pass an idle hour, to oblige a friend, or probably to gratify an irregular indulgence, be our only inducement to mix in company, is it surprising that the important duties of society should be neglected, and that in the quick circulation of the cheerful glass, our noblest faculties should be sometimes buried in the cup of ebriety ?

Many, no doubt, have enrolled their names in our records for the mere purposes of conviviality, without inquiring into the nature of the particular engagements to which they are subjected by becoming Masons. Several have been prompted by motives of interest, and many introduced to gratify an idle curiosity, or to please, as jolly companions. A general odium, or at least a careless indifference, has been the result of such conduct. But the evil stops not here. Persons of this description, ignorant of the true nature of the institution, probably without any real defect in their own morals, are induced to recommend others of the same cast, to join the society for the same purpose. Hence the true knowledge of the art decreases with the increase of its members, and the most valuable part of Masonry is turned into ridicule;

while the dissipations of luxury and intemperance bury in oblivion principles, which might have dignified the most exalted characters.

When we consider the variety of members of which the society of Masons is composed, and the small number who are really conversant with the tenets of the institution, we cannot wonder that there are some who are not distinguished for exemplary lives. From such persons, who are precipitately introduced into the mysteries of the art without the requisite qualifications, it cannot be expected that much regard will be paid to the observance of duties, which they perceive to be openly violated by their own initiation; and it is an incontrovertible truth, that such is the unhappy bias in the disposition of some men, though the fairest and best ideas were imprinted on the mind, they are so careless of their own reputation as to disregard the most instructive lessons. We have reason to regret, that even persons distinguished for a knowledge in the art, are too frequently induced to violate the rules, to which a pretended conformity has gained them applause. The hypocrisy is soon unveiled; no sooner are they liberated from the trammels, as they conceive, of a regular and virtuous deportment, in the temporary government of the lodge, than by improperly abusing the innocent and cheerful repast, they become slaves to vice and intemperance, and not only disgrace themselves, but reflect vice and dishonour on the fraternity. By such indiscretion, the best of institutions is brought into contempt; and the more deserving part of the community justly conceives a prejudice against the society, of which it is difficult afterwards to wipe off the impression.

But if some do transgress, no wise man will thence argue against the institution, or condemn the whole fraternity for the errors of a few misguided individuals. Were the wicked lives of men admitted as an argument against the religion which they profess, the wisest and most judicious establishments might be exposed to censure. It may be averred in favour of Masonry, that whatever imperfections may be found among its professors, the institution countenances no deviation from the rules of right and reason. Those who violate the laws, or infringe on good order, are kindly admon-

ished by secret monitors; when these means have not the intended effect, publick reprehension becomes necessary; and at last, when every mild endeavour to effect a reformation is of no avail, they are expelled the lodge, as unfit members of the society.

Vain, therefore, is each idle surmise against the plan of our government; while our laws are properly supported, they will be proof against every attack of our most malevolent enemies. Men are not aware, that by decrying any laudable system, they derogate from human nature itself, and from that good order and wise disposition of things, which the Almighty Author of the world has framed for the government of mankind, and established as the basis of the moral system. Friendship and social delights can never be the object of reproach; nor can that wisdom, which hoary Time has sanctified, be subject to ridicule. Whoever attempts to censure what he does not comprehend, degrades himself; and the generous heart will always be led to pity the mistakes of such ignorant presumption.

The most inveterate enemies of masonry must acknowledge, that no society is more remarkable for the practice of charity, or any association of men more formed for disinterested liberality. It cannot be said that masons indulge in convivial mirth, while the poor and the needy pine for relief. Our charitable establishments and quarterly contributions, exclusive of private subscriptions to relieve distress, prove that we are ever ready, with cheerfulness, in proportion to our circumstances, to contribute to alleviate the misfortunes of our fellow-citizens. Considering, however, the variety of objects whose distress the dictates of nature, as well as the ties of masonry incline us to relieve, we find it necessary sometimes to inquire into the cause of misfortunes; lest a misconceived tenderness of disposition, or an impolitick generosity of heart, might prevent us from making a proper distinction in the choice of objects. Though our ears are always open to the distresses of the deserving poor, yet our charity is not to be dispensed with a prodigal liberality on impostors.

If a brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is

in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear, and convince the world at large, that BROTHER among masons is something more than a name.

The parents of a numerous offspring, who, through age, sickness, infirmity, or any unforeseen accident in life, are reduced to want, particularly claim our attention, and seldom fail to experience the happy effects of our friendly association. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend our bounty. Hence we give convincing proofs of wisdom and discernment; for though our benevolence, like our laws, be unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

Such are the purposes for which the societies of Free Masons were formed, and such the principles which should govern the professors of the mystick science.

We, as brethren, are bound by our laws to support and cherish the *original* principles of the institution; and watch, with a jealous eye, all who appear disposed to profane it. It is the door of our sacred Temple, through which all must pass to arrive at perfection. We are equally interested in the splendid establishment of all the degrees, and in the union and happiness of all the members.

We derive honour in the eyes of the world, and advantage to ourselves, from the respectability of the members. "Let neither interest sway, nor friendship blind us." Let neither the pride of family, nor wealth, nor the dignity of rank, induce us to give our suffrages to a candidate, whom we do not conscientiously believe, will, from his talents, be an ornament to our society, and from his virtue, be a strict observer of the excellent principles of our institution. The father of Solomon has declared, in the following Psalm, the principles which a candidate for initiation should possess.

"Lord, who shall abide in thy Tabernacle? Who shall dwell in thy holy hill?

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

" He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

" In whose eyes a vile person is contemned ; but he honoureth them that fear the Lord; he that sweareth to his own hurt and changeth not.

" He that putteth not out his money to usury, nor taketh a reward against the innocent. He that doeth these things shall never be moved." (1)

To those who have frequently enquired if Songs should be introduced into Lodges, let this be the answer.* " If thou be made master, lift not thyself up; but be among them as one of the rest: take diligent care for them, and so sit down.

" And when thou hast done all thy duty, sit down, that thou mayst be merry with them; and receive a crown for thy good behaviour.

" Speak, thou that art the elder, for it becometh thee; but with sound judgment: and hinder not MUSICK. And at all times let thy garments be white."

Another circumstance of the highest importance to the whole fraternity, is that of SECRECY. Too often do we hear of disclosures made out of doors, which should have been carefully locked up in the bosoms of the members. The character of an applicant is to be held sacred by the Craft, and should he be deemed unfit for admittance, the knowledge of his unfitness is to be hid from all but Masons. We are to make a scrupulous investigation into his character, and to reject him, without hesitation, if found unworthy of participation of our sacred mysteries. This is a solemn duty we owe to the Craft; but it is also a duty we owe to the applicant, to let the knowledge of it rest with ourselves. Nothing can justify our injuring him in the opinion of the world, or in holding him up to society as a mark for suspicion to rest upon. There are many traits in a man's character which may render him unfit for our society, which do not detract from his conduct as a good citizen. He may be hasty and impetuous in his temper,

(1) Psalm 15.

* Ecclesiasticus, xxxii. 1, 2, 3.

and take offence where none was meant; yet he may possess an honest and an upright heart; but as an irascible disposition would disturb the harmony of a society, where friendship and love should reign, he would be deemed an unwelcome companion. On the other hand, he may be a man of mild deportment, and yet want capacity to understand the beauties of the mystick profession. Application and perseverance are necessary to acquire perfection in every art and science, and in every branch of literature: and I can hardly think, that any man can be really pleased with the masonick system, whose knowledge of it extends no farther than the ceremonies and symbols; and a man, who is not pleased with the profession of which he is a member, will be bad society for those who are. Such a man had better not be initiated, although his rank and conduct in society are irreproachable.

It is to be lamented, that to the suggestions of some weak minds among our fraternity, the prejudices of the world against our invaluable institution, are, in a great measure, imputable. Unable to comprehend the beautiful allegories of ancient wisdom, they ignorantly assert that the rites of Masonry are futile, and its doctrines inefficient. To this assertion, indeed, they give, by their own conduct, a semblance of truth, as we fail to discern that they are made wiser or better men, by their admission to our mysteries. *Nature* alone can implant the seeds of wisdom, but Masonry will teach and enable us to cultivate the soil, and to foster and strengthen the plant in its growth.

The utmost caution is also necessary to prevent a disclosure of our mysteries to the knowledge of the profane. The principles of our excellent institution should only be made known to the world by the works of charity and benevolence; for although the society was originally instituted for the purposes of religion and science, yet it is now practised on the principles of brotherly love. As the great family of the mystick compact is spread over the surface of the two hemispheres, it would be impossible to distinguish the members of it without some peculiar mark, by which they may become known. The signs, words and tokens, form the medium of communication between the brethren of all nations and tongues, by

which they become intelligible to each other, and by which they can communicate their wants and necessities in a manner not to be misunderstood.

If the secrets of Masonry are replete with such advantages to mankind, it has been frequently asked, why are they not divulged for the general good of society? To this it may be answered, Were the privileges of Masonry to be indiscriminately dispensed, the purposes of the institution would be subverted; and our secrets being familiar, like other important matters, would lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty than with the intrinsick value of things. Innumerable testimonies might be adduced to confirm this truth. The most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are overlooked, because common and familiar.—The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, yet these being perpetually open to view, pass unnoticed. The most astonishing productions of Nature on the same account escape observation, and excite no emotion, either in admiration of the great cause, or of gratitude for the blessing conferred. Even Virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained, however noble or eminent, is sure to be disregarded by the giddy and the unthinking.

Did the essence of Masonry consist in the knowledge of particular secrets or peculiar forms, it might be alledged that our amusements were trifling and superficial. But this is not the case. These are only keys to our treasure, and having their use, are preserved; while from the recollection of the lessons which they inculcate, the well-informed Mason derives instruction, draws them to a near inspection, views them through a proper medium, adverts to the circumstances which gave them rise, and dwells upon the tenets

they convey. Finding them replete with useful information, he prizes them as sacred; and convinced of their propriety, estimates their value from their utility.

The importance of secrecy with us, is such, that we may not be deceived in the dispensing of our charities; that we may not be betrayed in the tenderness of our benevolence, or that others may not usurp the portion which is prepared for those of our own family.

To betray the watch-word, which should keep the enemy from the walls of our citadel, in order to open our strong holds to robbers and deceivers, is as great a moral crime, as to shew the common thief the weaknesses and secret places of our neighbours' dwelling houses, that he may pillage their goods. Nay, it is still greater, for it is like aiding the sacrilegious robber to ransack the holy places, and steal the sacred vessels and consecrated elements, devoted to the most sacred rites of religion—It is snatching from the divine hand of Charity, the balm which she holds forth to heal the distresses of her children; the cordial cup of consolation, which she offers to the lip of calamity, and the sustenance her fainting infants should receive from the bosom of her celestial love.

As this then is the importance of the Mason's secrecy, wherefore should the world wonder that the utmost caution is used to prevent its disclosure? The sport would be too criminal to afford delight even to the wickedest of mankind; for it must be wantonness, only, which could induce any man to divulge it, as no profit could arise therefrom, nor no selfish views be gratified.—"What man is there among us, who, if his son ask him for bread, will give him a stone? or if he ask a fish, will give him a serpent?" Then can there be a man so iniquitous among Masons, as to guide the thief to steal from a sick brother the medicine, which should restore his health? the balsam, which should close his wounds? the clothing, which should shield his trembling limbs from the severity of winter? the drink, which should moisten his fainting lip? the bread, which should save his soul alive?"

Such is the importance of our secrecy:—were no other ties upon our affections or consciences, than merely the sense of the injury we should do to the poor and the wretched, by a transgres-

sion of this rule, we are persuaded it would be sufficient to lock up the tongue of every man who professeth himself to be a MASON.

"Set a Watch, O Lord, before my mouth, keep thou the door of my lips."

The first thing that Pythagoras taught his scholars was to be silent; therefore, for a certain time, he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate to them, and never to speak but when time required; expressing thereby that secrecy was the rarest virtue. He enjoined on them a quinquennial silence, that they might learn to meditate, and unlearn to talk. This was the first rudiment of wisdom, after they were grown learned in silence, which they called in Greek—*eschemuthian*—*assimilation*—then they were allowed to speak. *Would it not be well for the masters of many of our present lodges to put the same in practice.**

Although, by the Masonick Constitutions, we are prohibited from engaging in political discussions in the Lodge, yet it must not be inferred therefrom, that we are taught to be indifferent about those concerns. In all the degrees, we are solemnly bound by our obligations and our constitutions, to support the government in which we live; to give the constitutional code of our country an honest interpretation, and with all our talents and energies to preserve it from profanation.

The claims of Religion upon Masons are also imperious. We are bound not to change our religion for the allurement of wealth or rank; but to worship the Almighty God, in the manner and form, which we conscientiously believe to be most acceptable in his sight.

From this view of the advantages which result from the practice and profession of Masonry, every candid mind must acknowledge its utility and importance to the state; and surely if the picture here drawn be just, it must be no trifling acquisition to any government, to have under its jurisdiction, a society of men, who are not

* "If it were *done*, when 'tis done;
Then 'twere well it were done quickly."

only true patriots and loyal subjects, but the patrons of science and the friends of mankind.

The following is part of an ancient charge, which may not be unacceptable to those who have the honour of presiding over Lodges, to whom it is more particularly addressed.

" For a pattern of imitation, consider the great luminary of nature; which, rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to communicate light and instruction to the Brethren of the Lodge. Forcibly impress upon them the dignity and high importance of Masonry; seriously admonish them never to disgrace it. Charge them to practice *out* of the Lodge those duties which they have been taught *in* it; and, by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution. So that when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrow, and not be betrayed; to whom distress may prefer its suit and not be rejected; whom bigotry has never prevented from being the friend of virtuous men of all professions; whose hand is guided by justice, and heart expanded by benevolence; who listens to the admonitions of temperance, and the modest voice of humility—in a word, one who demonstrates his love of God, and regard for men. Tell them, that whatever eloquence they may exert in speaking of the excellence of their order, it is their *example* only which can recommend and do service to it."

Thus far I have given some account of the principles of the order of SPECULATIVE MASONRY, by which we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice CHARITY. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator. The

three first degrees of this institution are holden under the authority of GRAND LODGES, composed of the masters and wardens of all the Lodges within a certain district, together with the proper grand officers.

In like manner, chapters of ROYAL ARCH MASONS, with power to confer the preparatory degrees of mark master, past master, and most excellent master, are holden under the authority of grand chapters, composed of the three principal officers of all the royal arch chapters within a certain district, together with the proper grand officers.

This degree is indescribably more august, sublime, and important, than all which precede it; and is the summit and perfection of ancient masonry. It brings to light many essentials of the craft, which were, for the space of four hundred and seventy years, buried in darkness: and, without a knowledge of which, the masonick character cannot be complete.

I cannot forbear giving a hint of a certain evil designer,* who has made a trade thereof for some time past, and has drawn in a number of worthy, honest men, and made them believe that he and his assistants truly taught them all, and every part of the above-mentioned branch of Masonry, which they soon communicated to the worthy brethren of their acquaintance, without being able to form any sort of judgment whereby they might distinguish truth from falsehood, and consequently could not discern the imposition; but, as the wise *Seneca* justly observes, it fares with us in human life, as in a routed army; one stumbles first, and then another falls upon him; and so they follow, one upon the neck of the other, till the whole field becomes one heap of miscarriages. This is the case of all those who think themselves royal arch masons, without passing the chair in regular form, according to the ancient custom of the craft: to this I will add the opinion of our brother, Dr. *Fifield D'Assigney:* "Some of the fraternity (says he) have expressed an uneasiness at this matter being kept a secret from

* I am sorry to find he has a second in iniquity, but as they are both overwhelmed with guilt and poverty, even so let them die in ignominy and silent contempt.

them, since they had already passed through the usual degrees of probation; I cannot help being of opinion, that they have no right to any such benefit until they make a proper application, and are received with due formality: and as it is an organized body of men who have passed the chair, and given undeniable proofs of their skill in masonry, it cannot be treated with too much reverence; and more especially since the characters of the present members of that particular lodge are untainted, and their behaviour judicious and unexceptionable: so that there cannot be the least hinge to hang a doubt upon, but that they are most excellent masons."

The respect I have for the very name of Free-mason, is sufficient to make me conceal the name of the person here pointed at; and, instead of exposing him, or stigmatizing him with a name he justly deserves, I earnestly wish that God may guide him back, out of his present labyrinth of darkness, to the true light of masonry; which is, truth, charity and justice.

I make no manner of doubt, but that this will reach the hands of the person aimed at; and as my intention is rather to reform, than offend, I hope he will answer my expectation, in laying aside such evils as may bring dishonour to the craft and himself; and I assure him, upon the honour of a mason, I have no evil design against him, more than *Hesiod* had against his brother *Perses*, when he wrote the following advice:—

"O Perses, foolish Perses, bow thine ear
To the good counsels of a soul sincere;
To wickedness the road is quickly found,
Short is the way, and on an easy ground;
The paths of virtue must be reach'd by toil,
Arduous and long, and on a rugged soil;
Thorny the gate, but when the top you gain,
Fair is the future, and the prospect plain:
Far does the man all other men excel,
Who, from his wisdom, thinks in all things well;
Wisely considering to himself a friend,
All for the present best and for the end:
Nor is the man without his share of praise,
Who well the dictates of the wise obeys;
But he that is not wise himself, nor can
Hearken to wisdom, is a useless man."

To trace the regular progression of OPERATIVE MASONRY, and the arts from the remotest dates of antiquity down to modern times, would be an endless labour. I shall, however, to gratify the curious enquirer, proceed with mentioning a few of the most important particulars in OPERATIVE MASONRY, "which alludes to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty; and whence will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of seasons. And while it displays the effects of human wisdom, as well in the choice, as in the arrangement and sundry materials of which an edifice is composed, it demonstrates, that a fund of science and industry is implanted in MAN, for the best, most salutary and beneficent purposes."

The earliest and most remarkable display of industry and the arts, after the confusion of Babel, was exhibited by the Egyptians; who were soon renowned for their taste and skill in the sciences. The celebrated cities of Memphis, Heliopolis, and Thebes, with its hundred gates, besides their palaces and sepulchres, their obelisks and statues, their famous pyramids, the greatest of which is reckoned one of the seven wonders of the world, stand as monuments of the industry and perseverance of this people.

The Egyptians excelled all nations also in their amazing labyrinths; one of them is said to cover the ground of a whole province, containing many fine palaces and one hundred temples, disposed in its several quarters and divisions, adorned with columns of the best porphyry, and the statues of their gods and princes. Abram who was born in the 2008th year of the world, having sojourned in the land of Canaan till he was seventy-five years of age, was driven by famine down into Egypt, where he received instruction in all the arts of Geometry and Architecture, which he carefully communicated on his return, to the free-born of the Canaanites and particularly to his descendants; Isaac and Jacob also did the like to their families, while Joseph, in process of time, became Grand Master of the Egyptian Masons.

About eighty years before the Exodus of Moses, the Israelites became enslaved by the Egyptians, who caused them to labour exceedingly in stone and brick masonry, and made them build up many strong and stately cities. At length the measure of their sufferings being completed, Moses marched out of Egypt at the head of six hundred thousand Hebrew males, marshalled in due form; for whose sake God divided the Red Sea, to let them pass through, and drowned Pharoah and the Egyptians that pursued them, A. M. 2513. While marching through Arabia to Canaan, God was pleased to inspire their Grand Master Moses, Joshua his deputy, and Ahoab and Bezaleel, grand wardens, with wisdom of heart, and the next year they raised the curious tabernacle where the divine Shecina resided, and the holy Ark, the symbol of God's presence, which was framed by Geometry; a most beautiful piece of symmetrical architecture, according to the pattern which God discovered to Moses on Mount Sinai, and which was afterwards the model of Solomon's Temple.

The age of Solomon furnishes an elegant picture of the combination of wisdom and religion; and in its enlarged point of view, when circumstances and characters are brought forth to embellish the grand design, it renders the account of his reign more interesting. The Temple was destroyed by Nebuchadnezzar and rebuilt by Zerubbabel, after encountering numerous difficulties, in the reign of Darius, who was a Prince of Jerusalem. The second Temple was destroyed by Pompey, who afterwards directed the erection of the third, which was destroyed by Titus Cæsar, son of the Emperor Vespasian. The connection of these circumstances with the Sublime degrees, throws a light on ancient history which cannot, as far as I know, be obtained from any other authentick source. The principles of Christianity have, also, afforded the Masonick historian some elegant materials for some of the superior degrees.

The temple of the Most High, at Jerusalem, far exceeded, in magnificence and splendour, all other structures in the world beside. It was built by that wisest man and most glorious king of Israel, Solomon the son of David, the prince of peace and Architecture, the grand master Mason of his day, who performed all

by divine direction, and without the noise of tools; all the stones, timbers and soundings, being brought ready cut, framed and polished, to Jerusalem.

The following correspondence between King SOLOMON *and King* HIRAM, *relative to the building of the Temple of Jerusalem, is furnished by an Antiquarian. The authenticity of the letters is well vouched. As ancient documents, they are well worthy of preservation in the archives of Masonry.*

King SOLOMON *to King* HIRAM, *greeting.*

"BE it known to thee, O King, that my father David had it a long time in his mind to erect a Temple to the Lord; but being perpetually in war, and under a necessity of clearing his hands of his enemies, and make them all his tributaries, before he could attend to this great and holy work, he hath left it to me in time of peace both to begin, and to finish it, according to the direction, as well as the prediction of *Almighty God.* Blessed be his great name for the present tranquility of my dominions! and by his gracious assistance, I shall now dedicate the best improvements of this liberty and leisure, to his honour and worship. Wherefore, I make it my request, that you will let some of your people go along with some servants of mine, to Mount Lebanon, to assist them in cutting down materials towards this building; for the *Sidonians* understand this much better than we do. As for the workmen's reward, or wages, whatever you think reasonable shall be punctually paid them. SOLOMON."

King HIRAM *to King* SOLOMON.

"NOTHING could have been more welcome to me, than that the Government of your blessed father, is devolved, by God's providence, into the hands of so excellent, so wise, and so virtuous a successor: his holy name be praised for it! That which you write for, shall be done with all care and good-will: for I will give orders to cut down, and export such quantities of the fairest cedars, and cypress trees, as you shall have occasion for: my people shall bring them to the sea-side for you, and from thence ship

them away to what port you please, where they may lie ready for your own men to transport them to Jerusalem. It would be a great obligation, after all this, to allow us such a provision of corn in exchange, as may stand with your convenience; for this is the commodity we islanders want most. HIRAM."

This magnificent Temple was founded in the fourth year of SOLOMON, the third after the death of David, on the second day of the month Zif, being the second month of the sacred year, which answers to the 21st of our April, 480 years after the passage of the Red Sea, Anno mundi 2992, before Christ 1011. It was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying Angel.

The following number of operators are said to have been employed in carrying on the work:

1. Rulers, provosts, or overseers of the people in working, who were expert master Masons,	3,300
2. Of the stone cutters and sculptors, layers, builders, who were expert fellow-crafts,	80,000
3. The levy of assistance under the noble Adoniran, who was the grand junior warden,	30,000
In all Free-Masons,	113,300
Besides bondmen, labourers and bearers of burdens,	70,000
In all	183,300

Solomon was much obliged and assisted by HIRAM, king of Tyre, who sent him many of his best artists and builders, together with the firs and cedars of Lebanon. But above all, he sent his namesake HIRAM ABIFF, the most accomplished designer and operator on earth, who in SOLOMON's absence filled the chair as deputy grand master, and was the principal surveyor and master of the work.

SOLOMON partitioned the fellow-crafts into certain Lodges, with a master and wardens in each, that they might receive commands in a regular manner, might take care of the tools and jewels, might be regularly paid every week, and be duly fed and clothed,

&c. and the fellow crafts took care of their succession, by educating entered apprentices. Thus a solid foundation was laid of perfect harmony amongst the brotherhood; the Lodge was strongly cemented with love and friendship; every brother was duly taught secrecy and prudence, morality and good fellowship; each knew his particular business, and the grand design was vigorously pursued at a prodigious expense.

This structure, for beauty, magnificence and expense, exceeded any that ever was in the world. It was built with large white marble stones, hewn out in a most curious manner, and so artfully joined together, that they deceived the eye, and looked like one entire stone. Its inner walls, beams, posts, doors, floors and ceilings, were made of cedar wood, olive tree, and planks of fir, covered all over with plates of gold, engraven with works of different sorts, and adorned with most precious jewels of various colours, disposed in excellent order. The nails that fastened these plates were of gold, with heads of curious workmanship; the roof was of olive wood covered with plates of gold, which made a glorious sight, and when the sun shone thereon, reflected such a brightness, as dazzled the eyes of all who looked towards it. The court, in which the Temple stood and those without it, were built on all sides with stately buildings and cloisters, and the gates entering therein were very beautiful and sumptuous. The vessels consecrated to the perpetual use of the Temple were not less noble than the pile itself. *Josephus* counts one hundred and forty thousand of them, which were made of gold, and one million three hundred and forty thousand of silver, ten thousand priest-vestments of silk with purple girdles, and two millions of purple vestments for singers. There were likewise two hundred thousand trumpets, and forty thousand other musical instruments, made use of in praising God. By *Villalpandus's* computation of the number of talents of gold, silver, and brass, laid out upon the Temple, the sum amounts to 6,904,822,500*l.* sterling, =30,688,100,000 dollars; and the jewels are reckoned to exceed this sum; and according to *Capel's* reduction of the talents contained in the gold and silver vessels in the use of the Temple, the sum of the gold ones amounts to 545,296,203*l.* sterling, =

2,413.538,680 dollars, and 89 cents; and the silver, to 4,003, 984,000*l.* sterling, =177,952,640,000 dollars. And besides these charges, there was that of the other materials and of ten thousand men per month in *Lebanon* to hew down timber, seventy thousand to carry burdens, eighty thousand to hew stones, and three thousand three hundred overseers, who were all employed for seven years, to whom beside their wages and diet, Solomon gave as a free gift, 600,733,977*l.* sterling, =2,669,928,876 dollars, and 66 cents. The treasure left by David towards carrying on this work, is by *Villalpandus* reckoned to be 911,416,207*l.* sterling, =4,050, 738,684 dollars, 45 cents; the total cost of the above materials of this superb Temple, amounts to the immense sum of 217,774,946, 152 dollars; to which if we add Solomon's annual revenue, his trading to Ophir for gold, and the presents made him by all the earth, as mentioned 1 Kings, x. 24, 25, we are not to wonder at his being able to carry on so expensive a work, nor can we with propriety question its surpassing all other structures; since we learn from 1 Chron. xxvii. that it was built by the direction of Heaven.

The GREAT SANHEDRIM, which sat in the TEMPLE in their council chamber, called GEZITH, were numerous. The number of judges in this high court were seventy-one, answering to Moses and the seventy elders mentioned in Numbers xi. They were elected indifferently out of the Chief Priests, or descendants of Aaron, the Scribes or tribe of Levi, and Elders or laymen. Their qualifications were piety and learning in arts and languages; they were to be without blemish of body, men of gravity and fathers of families, that they might be tender. Their way of sitting was thus: the most considerable for wisdom and reputation was placed uppermost in the middle, representing Moses, and was called *Nasi*, prince or president; the next for worth was called *Ath-Beth-Diu*, Father of the Council, or vice president, and sat at the right hand of the president; on the left hand sat the *Hhacham* or Wiseman, and the rest of the *Sanhedrim* sat part on the right hand, and part on the left, in a semicircle. After them sat the two clerks of the council, one on the right setting down the acquitting votes, and the other on the left, the casting. The middle of the Court

was appropriated for the contending parties and their witnesses. Their proper time of sitting was from the end of the morning service to the beginning of the evening service; but though necessity might oblige them to prolong their sitting till night, yet they never entered on business by night, so that in judging our Saviour by night they violated their own laws. Their power of judging extended to all persons and causes, to a whole tribe, a prophet, an high priest, and even to the King himself. *Gamaliel*, Paul's master, was President of the council for a long time. *Nicodemus*, who came to Jesus by night, was one of the Judges, as was also *Joseph* of *Arimathea.*

The Sanctum Sanctorum, or *Holy* of *Holies*, with the Ark and Cherubims, was most superbly elegant.* The Holy of Holies was a room thirty feet square and thirty-eight feet high, the beauty and riches of which were very great. The floor was planked with fir and gilt with gold; the walls wainscoted and decked with Cherubims and palm trees, with precious stones intermixed; the overlaying this small place amounted to six hundred talents of gold, which comes to four millions, three hundred and twenty thousand pounds sterling; the nails were likewise gold. This most Holy Place was ordained and made on purpose to be a Tabernacle for the Ark, which was placed in the middle of it between two Cherubims of image work, fifteen feet high, having their wings expanded each five cubits long; with two they touched the walls, and with the other two they met and touched each other, exactly over the middle of the Ark, their faces being inwards in a worshipping posture. The *Ark*, called the Glory of Israel, was a small chest or coffer, three feet nine inches long, two feet three inches wide, and three feet three inches high; was made of wood, excepting only the Mercy Seat, but overlaid with Gold all over both inside and outside, and it had a ledge of gold surrounding it at top, into which, as into a socket, the cover called the mercy seat was let in. The Mercy Seat was all made of solid gold, the thickness of a hand's breadth; at the two ends of it were two Cherubims

* 1 Kings, vi. 19, 23. 2 Chron. iii. 8, 14.

looking upwards towards each other with their wings expanded, which, embracing the whole circumference of it, met on each side to the middle; all which the Rabbins say was made out of the same mass, without any soldering of parts. Here the *Shecinah* or Divine Presence rested, and was visible in the appearance of a cloud over it. From hence the *Bath Koll* issued, and gave answers when God was consulted. And hence it is, that *God* is said in scripture to dwell between the Cherubims, that is, between the Cherubims on the Mercy Seat, because there was the Seat or Throne of the visible appearance of his glory among them.

The INSIDE of the TABERNACLE with its Holy Vessels were, viz. the Golden Altar of Incense, the Golden Candlestick, and the Table with the Shew Bread. The space and bigness of the court round about the Tabernacle is described in Exodus xxvii. from the 9th to the 20th verse. In the court were the Brazen Altar of burnt offering, the layer, and all that was necessary for the killing, skinning, cleaving and washing of the cattle for the offering. The House of the forest of Lebanon, built by Solomon, is described in the second book of Kings, chap. vii. The Golden Altar of Incense, is described by Moses, Exodus xxx. verse 1st, and following; the Golden Candlestick and the preparation of the Lamps, and the Brazen Laver in the Court of the Tabernacle, are described in Exodus xxx. verse 18. The Priests were obliged to wash in the same the sacrifices, as also their hands and feet. The Golden Table of Shew Bread, is described in Exodus xxv. the 23d and following verses.

A MODEL of the Tabernacle of *Moses*, with its appurtenances, was erected at Hamburgh, at the expense of the learned and judicious Counsellor Schott. This model is esteemed a complete master-piece, and has not its like in the universe; there being above 6700 Pillars, 1500 Chambers, and windows in proportion.

The breast plate of gold, as worn by the High-Priest of the Temple, was set with twelve precious stones, which formed an oblong square. The names of the stones were Sardine, Emerald, Ligure, Beryl, Topaze, Sapphire, Agate, Onyx, Carbuncle, Diamond, Amethyst, and Jasper: Upon these stones were engraved

the names of the twelve tribes, viz. Reuben, Judah, Gad, Zebulon, Simeon, Dan, Asher, Joseph, Levi, Naphtali, Issachar, and Benjamin.

The head porters of this Temple were, Shallum, Ahiman, Akhub and Talmon.*

No structure was ever like this for exact proportion and beautiful dimensions, from the most magnificent portico in the east, to the SANCTUM SANCTORUM in the west, with numerous apartments, pleasant and convenient lodgings and chambers for the kings and princes, the Sandhedrim, the Priests, and Levites of Israel; and the outer court for the Gentiles; it being an house of prayer for all nations, and capable of receiving in all its courts and apartments together, about three hundred thousand people—it was adorned with one thousand four hundred and fifty-three columns of parian marble, twisted, sculptured or fluted, and two thousand nine hundred and six pilasters, all having exquisite capitals or chapiters of several different noble orders, and about two thousand two hundred and forty-six windows, and it was lined with mass gold set with innumerable diamonds and other precious stones, in the most harmonious, beautiful and costly decorations. The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn, that although seven years were occupied in building it, yet during the whole term it rained not in the day time, that the workmen might not be obstructed in their labour: and from sacred history it appears, that there was neither the sound of the axe, hammer, or any tool of iron, heard in the house, while it was building. It was finished in the short space of seven years, to the amazement of all the world, when the capestone was celebrated with great joy by the fraternity. But their joy was soon interrupted by the sudden death of their master, Hiram Abiff, whom they decently interred in the Lodge near the temple agreeable to ancient usage.

After Hiram Abiff was mourned for, the tabernacle of Moses and its holy reliques being lodged in the temple, SOLOMON, in a general assembly, dedicated and consecrated it by solemn prayer and costly sacrifices past number, with the purest musick, vocal

* 1 Chronicles ix. 17.

and instrumental, praising Jehovah upon fixing the holy Ark in its proper place, between the cherubims, when Jehovah filled his own temple with a cloud of glory.

"And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands towards heaven, (For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel,) and said,

"O Lord God of Israel! there is no god like unto thee, in heaven above, or in the earth beneath; who keepest covenant, and shewest mercy, unto thy servants; who walk before thee, with all their hearts.

"Let thy Word be verified, which thou hast spoken unto David, my father.

"Let all the people of the earth know, that the Lord is God; and that there is none else.

"Let all the people of the earth know thy Name; and fear Thee.

"Let the people of the earth know, that I have built this house and consecrated it to thy Name.

"But, will God indeed dwell upon the earth! Behold—the heaven, and the heaven of heavens cannot contain thee; how much less this house, which I have built!

"Yet, have respect unto my prayer, and to my supplication, and hearken unto my cry!

"May thine eyes be open toward this house, by day and by night; even toward the place of which thou hast said, *My name shall be there!*

"And when thy servant, and thy people Israel, shall pray towards this house, hearken to their supplication; hear thou them in heaven, thy dwelling-place; and when thou hearest, forgive!

"And the Lord answered, and said, I have hallowed the house which thou hast built, to put my Name there forever; and mine eyes and mine heart shall be there perpetually.

"And all the people answered, and said—The Lord is gracious, and his mercy endureth forever."

"Now, when Solomon had made an end of praying,* the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

"And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth forever."

This glorious edifice attracted soon the inquisitive connoisseurs of all nations, to travel and spend some time at Jerusalem, to survey its peculiar excellencies, as much as was allowed to the Gentiles, and they soon discovered that all the world, with their joint skill, came far short of the Israelites in the *wisdom*, *strength*, and *beauty* of Architecture, when the wise king SOLOMON was grand master of all Masons at Jerusalem, and the learned king HIRAM was grand master at Tyre, and the inspired HIRAM ABIFF had been master of work, when true and complete Masonry was under the immediate care and direction of Heaven; when the noble and wise thought it their honour to be the associates of the ingenious craftsmen, in their well formed Lodges: and so the Temple of JEHOVAH, the one true GOD, became the wonder of all travellers, by which, as by the most perfect pattern, they resolved to correct the architecture of their own countries upon their return.

In the year of the world 3029, King SOLOMON died, and was succeeded by his son REHOBOAM; who, immediately after the death of his father, went down to Shechem, where the chiefs of the people were met together to proclaim him king.

From this time Masonry, in systematick form, could be traced as propagated and encouraged by all the succeeding kings and princes in their time throughout the civilized world; but the various revolutions of empires, the rising and falling of kingdoms in succession, would produce such changes in every art, science and institution

* 2 Chron. vii. 1—4.

as could not with propriety be here enumerated; the inquisitive Mason can ascertain from history, and various records, that the royal art was encouraged and propagated through the whole age of promise and expectancy, by both the Jewish and Roman Kings, till in process of time, the word was made flesh, or the Lord Jesus Christ, Emmanuel was born, the Architect or grand master of the christian church, in the computed year of Masonry 4000; during the reign of Pontius Pilate, the Roman governour of Judea, our Lord Jesus Christ was crucified, without the walls of Jerusalem, and rose again from the dead on the third day, for the justification of all that believed in him.

The only circumstance which tended to damp the ardour of the brethren, for the propagation of the art either at home or abroad, was the publication of some tracts, which stated that a new sect of philosophers had arisen in Germany and France, who had affiliated themselves to the Society of Masons, and had under that sanction established lodges, for the more extended dissemination of the principles of their new theory. To these philosophers was attributed the design of destroying Christianity, and subverting all the regular governments of Europe. The degrees of Masonry were alleged to be preparatory steps to this new establishment, and from that society were selected the principal members of which this sect was composed. In their occult lodges, as they were termed, were inculcated the seeds of those dangerous principles which had brought about the French revolution, and produced all the evils which had resulted from it.

The circulation of these publications excited a general alarm, and for some time checked the progress of the Society in Europe; till the mystery being unveiled, it was found that the constitutions of Masonry could not warrant the proceedings of this new system, and that therefore they had instituted new degrees under the same appellation, to carry their purposes into effect. The Masons of this country, and all the lodges under the English constitution, were therefore fully exempted from any share in the general censure.

The writers against Free-masonry, have not displayed much knowledge, judgment, nor discretion, in many of their observations; but on the contrary, have exposed their ignorance of the subject, in a very ludicrous light, by endeavouring in their **visionary* and *superstitious* effusions to elucidate the "*grand designs of this order of men.*"—They certainly are as ignorant of the principles of Masonry as a blind man is of the art of mixing colours. They should be taught that knowledge is the treasure of the mind, discretion the key to it; that it illustrates all other learning as the lapidary does the unpolished diamond. Their writings, however, are but the spider-work of whimsical heads; at the best they are but a curiosity to laugh at, a pleasure without profit, like a flower without a root. I *envy* none that know more than myself, but I *pity* those who know less. Therefore I shall never gratify them so far as to shew myself concerned in any passion towards them but that of *Pity*.

However, the world must allow, that (though no man has found out the perpetual motion,) all men ever had, have now, and ever will have, a perpetual notion:" but as learning appears to be as great a stranger to them, as free masonry is to the ladies; yet they had a *notion* to become historians, and perhaps great men; for, we read, that the following persons, so much famed in history, were not only poor men, but many of them of a very mean extraction. The wise philosopher Socrates, was the son of a poor stone-carver; the tragick poet Euripides, was the son of poor parents; as was Demosthenes, the honour of Greek eloquence; Virgil, the famous Latin poet, was the son of a poor Mantuan labouring potter; Horace, the incomparable Lyrick, was the son of a trumpeter in the wars; Tarquinius Priscus, king of the Romans, was the son of a merchant; and Servius Tullius, another king of the Romans, was the son of a woman slave; Septimius Severus, is said to come of a very base degree; Agathocles, king of Sicily, was a potter's son; Ælius Pertinax was a poor artificer, or, as some say, a simple seller of wood; the parents of Venadius Bassus are said to be very miserable, poor people; and Arsaces, king of the Parthians, was of so mean and obscure

* "Such stuff as dreams are made of."

parentage, that no man's memory could make a report of his father or mother; Ptolemy, king of Egypt, was the son of a squire in Alexander's army; the Emperour Dioclesian, was the son of a scrivener; the Emperour Probus was son of a gardener; and the parents of Aurelius were so obscure that writers have not agreed who they were; Maximus was the son of a smith, or as some say, a waggon-wright; Marcus Julius Licinius, was the son of a herdsman; Bonosus was the son of a poor stipendary schoolmaster; Mauritus Justinus, predecessor to Justinian, and also Galerus, were both shepherds; pope John, the twenty-second of that name, was the son of a shoemaker; pope Nicholas the fifth, was the son of a man that sold eggs and butter about the streets; and pope Sixtus the fourth, was a mariner's son; Lamusius, king of the Lombards, was the son of a worthless and abandoned wretch, who, when he was an infant, threw him into a ditch, but he was taken out by king Agelmond; Primissaus, king of Bohemia, was the son of a country peasant; Tamerlane the great, was a herdsman; Caius Marius, seven times consul of Rome, was born of poor parents in the village of Apirnum; and Marcus Tullius Cicero, consul of Rome, and pro-consul in Asia, was from the poor Tugriole of Arpinum, the meanest parentage that could be; Ventidius, field marshal and consul of Rome, was the son of a muleteer; and Theophrastus was the son of a botcher, *i. e.* a mender of garments, &c."

Advancements and honours are not always given according to merit, but through pleasure, fortuitously: Philip Comines tells us, that at the battle of Mont'hery, fought between Lewis the XI. of France, and Charles, Duke of Burgundy, some lost their offices for flying, which were bestowed upon others that fled ten leagues beyond them.*

As christianity and civilization progressed, Masonry also rose into esteem. We find that it was early introduced into Great Britain by the Romans; Cæsar, particularly, and the other Roman generals who succeeded him, were reckoned patterns and protec-

* I have heard of many others of later date, that have been preferred to places or offices of great trust, and dignified with titles of honour, without having the least claim to wit, courage, learning or honesty.

tors of the craft. Rude ages of barbarity, ignorance, and oppression intervened at different periods of the world; during which it was difficult to propagate and keep alive the various improvements and discoveries that had been adopted; but institutions and advancements in science, thus founded on the eternal rock of truth, are not to be easily demolished. The successive wars which ensued between the contending emperors and generals, considerably obstructed the progress of Masonry in Great Britain, till the time of the emperor Carausius, by whom it was revived and particularly encouraged. Having shaken off the Roman yoke, he contrived the most effectual means of rendering his person and government agreeable to the people; and assuming the character of a Mason he acquired the love and esteem of the most enlightened part of his subjects. He possessed real merit, encouraged learning and learned men, improved the country in the civil arts, and in order to establish an empire in Britain, he collected into his dominions the best workmen and artificers from all parts. Among the first class of his favourites came the Masons; for their tenets he professed the highest veneration, and appointed Albamus the principal superintendant of their assemblies. Under his patronage, lodges and conventions of the fraternity were duly formed, and the rights of Masonry regularly practised. To enable the Masons to hold a general council, to establish their own government, and correct errours among themselves, he granted to them a charter, and commanded Albamus to preside over them as grand master.* This worthy knight proved a zealous friend to the craft, and afterwards assisted at the initiation of many persons into the mysteries of the order. Masonry made but slow progress in Great Britain from the time of the departure of the Romans, till the year A. D. 557, when it continued to flourish through successive years. And in A. D. 608, Kinred, king of Mercia, was inspector of all the lodges, and general superintendant of the Masons.

Masonry has generally kept pace with the progress of learning; the patrons and encouragers of the latter having been most remarkable for cultivating and promoting the former.

* Albamus, or St. Alban, was the first who suffered martyrdom for the christian religion in Britain.

No prince ever studied more to polish and improve the understanding of his subjects than king Alfred, and no one ever proved a better friend to Masonry. Mr. Hume, in his History of England, relates the following particulars of this celebrated prince:

"Alfred usually divided his time into three equal portions: one was employed in sleep and the refection of his body by diet and exercise, another in the despatch of business, and a third in study and devotion. That he might more exactly measure the hours, he made use of burning tapers of equal lengths, which he fixed in lanterns, an expedient suited to that rude age, when the art of describing sun dials, and the mechanism of clocks and watches were totally unknown. By this regular distribution of time, though he often laboured under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able during a life of no extraordinary length, to acquire more knowledge, and even compose more books than most studious men, blest with greater leisure and application, have done in more fortunate ages."

On the death of Alfred, in 900, Edward succeeded to the throne; during whose reign the Masons continued to hold their lodges under the sanction of Ethred, his sister's husband, and Ethward his brother, to whom the care of the fraternity was entrusted. Edward was a prince of great learning; he founded the university of Cambridge.

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York, where the first Grand Lodge of England was formed in 926, at which Edwin presided as grand master. Here many old writings were produced in Greek, Latin, and other languages, from which the constitutions of the English Lodges are originally derived. From this era we date the establishment of Free Masonry in England. There is at present a Grand Lodge of Masons in the city of York, who trace their existence from this period; by virtue of Edwin's charter, it is said, all the Masons in the realm were convened at a general assembly in that city, where they established a general or Grand Lodge for their future government.

Under the patronage and jurisdiction of this Grand Lodge, it is alleged the fraternity considerably increased; and kings, princes, and other eminent persons who had been initiated into Masonry, paid due allegiance to that grand assembly. The appellation of ancient York Masons, is well known in all regular Lodges; and the universal tradition is, that the brethren of that appellation originated from the memorable assemblage at York.

On the death of Edwin, Athelstane undertook in person the direction of the Lodges, and the art of Masonry was propagated in peace and security under his sanction.

Althelstane kept his court for some time at York, where he received several embassies from foreign princes, with rich presents of various kinds. He was beloved, honoured, and admired by all the princes of Europe, who sought his friendship and courted his alliance. When Athelstane died, the Masons dispersed, and the lodges continued in an unsettled state till the reign of Edgar, in 960, when the fraternity were again collected. After Edgar's death, Masonry remained in a low condition upwards of fifty years. In 1041, it revived under the patronage of Edward the confessor. William the Conqueror having acquired the crown of England in 1068, he appointed Gundulph, Bishop of Rochester, and Roger de Montgomery, earl of Shrewsbury, his deputies; under their auspices they built the tower of London, which was finished in the reign of William Rufus, who rebuilt London bridge with wood, and first constructed the palace and hall at Westminster in 1087. On the accession of Henry I. the lodges continued to assemble. From this prince the first Magna Charta, or charter of liberties, was obtained by the Normans. Stephen succeeded Henry in 1135, and superintended the building of a chapel at Westminster, now the House of Commons, and several other works. These were finished under the direction of Gilbert de Clare, Marquis of Pembroke, who at this time presided over the lodges. During the reign of Henry II. the Grand Master of the Knight Templars superintended the Masons, and employed them in building their Temple in Fleet street, A. D. 1155. Masonry continued under the patronage of this Order, till the year 1199, when John succeeded his brother

Richard in the crown of England, Peter de Colechurch was then Grand Master. He began to rebuild London Bridge with stone; which was afterwards finished by William Alcmain in 1209. On the accession of Edward I. A.D. 1272, the Masons were under the jurisdiction of Walter Giffard, Archbishop of York; Gilbert de Clare, earl of Gloucester; and Ralph, lord of Mount Hermer, the progenitor of the family of Montagues. They superintended the finishing of Westminster Abbey, which had begun in 1220, during the minority of Henry III. The collegiate chapel of Westminster, in honour of St. Stephen, was begun to be rebuilt by King Edward. In the exchequer rolls is preserved a curious account of the expenses incurred on that occasion. It appears that the daily pay of the carpenters was 5 pence, that of the other workmen $2\frac{1}{2}$ pence, 3 pence, and $3\frac{1}{2}$ pence; although the weekly expenses were but trifling, the amount of the whole was considerable. This building was not completed; for we learn from Stowe that a great fire broke out in the lesser hall of the royal palace at Westminster, which communicated to the adjoining monastry and consumed the whole.

It is well known that about 27,000 masons accompanied the Christian Princes in the Crusades to recover the Holy Land from the Infidels. While in Palestine, they discovered several important Mosaic manuscripts, among the descendants of the ancient Jews, which enriched our archives with authentic written records, and on which, some of our degrees are founded.

In the years A. D. 1304, and A. D. 1311, some very extraordinary discoveries were made, and occurrences took place, which renders the masonick history of that period, of the highest importance; a period dear to the Mason's heart, who is zealous in the cause of his Order, his Country, and his God.

Masonry flourished in England during the reign of Edward III; he applied with indefatigable assiduity to the constitutions of the order; he appointed five deputies under him in 1350, who rebuilt St. George's Chapel at Windsor, where the order of the garter was first instituted. The castle at Windsor was rebuilt, A.D. 1357; at this time William, a Wykehan, afterwards Bishop of Winchester, presided over four hundred Free Masons on this occasion.

In 1375, Henry Yeuele Esq. was Grand Master. Richard II. succeeded his grand-father, Edward III. in 1377; at this time Westminster-hall was rebuilt as it now stands.

Henry, duke of Lancaster, taking advantage of Richard's absence in Ireland, got the parliament to depose him, and next year caused him to be murdered. Having supplanted his cousin, he mounted the throne by the name of Henry IV. and appointed Thomas Fitz-Allen, Earl of Surry, Grand Master. After the famous victory at Shrewsbury, he founded Battle-Abbey; in his reign Guildhall of London was built. The king died in 1413, and Henry V. succeeded to the crown, when Henry Chichely, Archbishop of Canterbury obtained the direction of the fraternity, under whose auspices lodges and communications were frequent.

The craft continued to receive the encouragement of the kings, the royal families and the ministry; many of whom were commonly the grand masters, and presided in the Lodges, till the year 1425; at which time Henry VI. a minor, succeeding to the throne, an act of parliament was passed prohibiting and forbidding the assemblies or congregations of Masons to be held, and declaring that any person convicted of procuring or causing such meetings to be holden, should be adjudged guilty of felony, and all persons attending such assemblies should be punished by fine and imprisonment at the will of the king.* But this act was never put in force, nor the fraternity deterred from assembling as usual, under Arch-bishop Churchley, who still continued to preside over them. Notwithstanding this rigorous edict, the effects of prejudice and malevolence, in an arbitrary set of men, lodges were formed in different parts of the kingdom, and tranquility and felicity reigned amongst the brethren.

Henry VI. was initiated into Masonry in 1442, and, from that time spared no pains to obtain a complete knowledge of the art. He perused the ancient charges, revised the constitutions, and with consent of his council honoured them with his sanction.

* Here follows a long historical account of the causes of this edict—See PRESTON, page 141.

Encouraged by the example of the sovereign, and allured by an ambition to excel, many lords and gentleman of the court were initiated into Masonry. The king in person presided over the lodges, and William Wanefleet, bishop of Winchester was Grand Master. About this time Magdalen College, Oxford, Eton College near Windsor, and King's College, Cambridge, were founded.

Masonry continued to flourish in England till the peace of the kingdom was interrupted by the civil wars between the two royal houses of York and Lancaster; during which it fell into neglect that continued till 1471, when it again revived under the auspices of Richard Beauchamp, bishop of Sarum, who had been appointed Grand Master by Edward IV. and had been honoured with the title of Chancellor of the Garter, for repairing the castle and chapel at Windsor.

During the short reign of Edward V. and Richard III. masonry was on the decline. But on the accession of Henry VII. A. D. 1485, it rose again into esteem, under the patronage of the Master and fellows of the order of St. John at Rhodes, (now Malta) who assembled their Grand Lodge in 1500, and chose Henry their protector. Under the auspices of this prince, the fraternity once more revived their assemblies, and masonry was resumed and progressed with additional splendour.

On the 24th of June, A. D. 1502, a lodge of master Masons was formed in the palace, at which the King presided in person as Grand Master; and having appointed John Islip, abbot of Westminster, and Sir Reginald Bray, knight of the garter, his wardens for the occasion, they proceeded in ample procession to the east end of Westminster Abbey, where the king laid the foundation stone of that rich master piece of Gothic architecture, known by the name of Henry the seventh's chapel.

Sir Reginald Bray was grand master in 1507. In this year the palace of Richmond was built; and likewise Brazen-nose college, Oxford, and Jesus and St. John's colleges, Cambridge, were all finished in his reign. Henry VIII. succeeded his father in 1509, and appointed Cardinal Wolsey grand master. Thomas Cromwell, earl of Essex, succeeded the cardinal in 1530. John Touchet, lord

Audley, was grand master in 1540. Magdalen college, Cambridge, was erected this year, and several other structures. Edward VI. a minor, succeeded to the throne in 1547, and his guardian and regent, Edward Seymour, duke of Somerset, presided over the masons. In 1552, John Poynet, bishop of Winchester, became the patron of the lodges, and presided over them, till the death of the king in 1553.

Another very important discovery was made in the year A. D. 1553, of a record in Syriac Characters, relating to the most remote antiquity, and from which it would appear, that the world is many thousand years older than by the Mosaic account; an opinion entertained by many of the learned. Few of these characters were translated until the reign of our most Illustrious and most Enlightened Brother, Frederic II. King of Prussia, whose well known zeal for the craft, was the cause of much improvement in the society, over which he condescended to preside.

As society improved, and as discoveries of old records were made, the number of our degrees were increased, until in process of time the system became complete.

In the reign of Queen Elizabeth, Sir Thomas Sackville accepted the office of grand master, during which period, lodges were held in different parts of the kingdom, but the general or Grand Lodge, always assembled at York, where the fraternity were numerous and respectable. The following circumstance is recorded of Elizabeth. Hearing the Masons had certain secrets that could not be revealed to her, (*for that she could not be* GRAND MASTER,) and being jealous of all secret assemblies, she sent an armed force to break up their annual grand lodge at York, on St. John's day, the 27th of December, 1561. Sir Thomas Sackville, instead of being dismayed at such an unexpected visit, gallantly told the officers, that nothing could give him greater pleasure than seeing them in the Grand Lodge, as it would give him an opportunity of convincing them, that free-masonry was the most useful system that ever was founded on divine and moral laws. The consequence of his arguments was, that he initiated some of the chief officers she had sent on this duty, who joined in communication

with the Masons, and made so honourable and so favourable a report to the Queen, on their return, that she countermanded her orders, and never after attempted to dislodge or disturb them; but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

Sir Thomas Sackville held his office of grand master till 1567, when he resigned in favour of Francis Russell, earl of Bedford, and Sir Thomas Gresham, an eminent merchant, distinguished by his abilities, and great success in trade, who built the Royal Exchange at his own expense, and gave it to the city of London for the service of commerce. He was appointed Grand Master for the south of England. Notwithstanding this new appointment of Grand Master for the south, the general assembly continued to meet in the city of York, as heretofore, where all the records were kept; and to this assembly appeals were made on every important occasion. On the demise of Elizabeth, the crowns of England and Scotland were united in her successor James VI. of Scotland, who was proclaimed king of England, Scotland and Ireland, on the 25th of March, 1603. At this period masonry flourished in both kingdoms, and lodges were convened under the royal patronage. Inigo Jones being then grand master, continued this office till 1618. On the death of king James in 1625, Charles I. ascended the throne. The earl of Pembroke presided over the fraternity till 1630, when he resigned in favour of Henry Danvers, earl of Danby, who was succeeded in 1633 by Thomas Howard, earl of Arundel, the progenitor of the Norfolk family, and in 1635, by Francis Russell, earl of Bedford. The next year Inigo Jones was re-elected, and continued in office till his death in 1646. On the 27th of December, 1653, in the reign of Charles II. Henry Jermyn, earl of St. Albans, was elected grand master. Thomas Savage, earl of Rivers, having succeeded the earl of St. Albans in the office of grand master; in June, 1666, Sir Christopher Wren was appointed deputy under his lordship, and distinguished himself more than any of his predecessors in office in promoting the prosperity of the lodges, particularly the old lodge of

St. Paul's, now called the lodge of Antiquity, which he patronized upwards of eighteen years.

The year 1666 afforded a singular and awful occasion for the utmost exertion of Masonick abilities.

The city of London, which had been visited the preceding year by the plague, to whose ravages it is computed above 100,000 of its inhabitants fell a sacrifice, had scarcely recovered from the alarm of that dreadful contagion, when a general conflagration reduced the greatest part of the city, within its walls, to ashes. This dreadful fire broke out on the 2d of September, at the house of a baker in Pudding-lane, a wooden building, pitched on the outside, as were also all the rest of the houses in that narrow lane. The house being filled with faggots and brush wood, soon added to the rapidity of the flames, which raged with such fury as to spread four ways at once.

The persons, who were appointed surveyors on this occasion to examine the ruins, reported, that the fire overran 373 acres within the walls, and burnt 13,000 houses, 89 parish churches, besides chapels, leaving only 11 parishes standing. The Royal Exchange, Custom House, Guildhall, Blackwell-hall, St. Paul's Cathedral, Bridewell, the two Compters, fifty-two city companies, halls, and three city gates, were all demolished. The damage was computed at 10,000,000 pounds sterling. The most skilful of the craft were called upon on this occasion, to devise plans for rebuilding the city in a more elegant style, and in a way that it would not in future be so subject to be destroyed by this ungovernable element. The king immediately appointed doctor Christopher Wren, who was deputy grand master, to be the surveyor general and principal architect for rebuilding the city. This gentleman conceiving the charge too important for a single person, selected Mr. Robert Hook, professor of geometry in Gresham college, to assist him, who were immediately employed in measuring the ground, and adjusting the streets, till they produced a plan which met the approbation of the king, and agreeably to the manner in which the city has since appeared. On the 23d of October, 1667, the king in person, levelled in due form the foundation stone of the New Royal Exchange, now

allowed to be the finest in Europe. Many other publick and private edifices were commenced with zeal, and finished with amazing rapidity and elegance.

In 1671, Sir Christopher Wren began to build that great fluted column called the Monument, in memory of the burning and rebuilding of the city of London. This stupendous pillar was finished in 1677. It is built of Portland stone, of the Doric order: its altitude from the ground is 202 feet; the greatest diameter of the body of the column is 15 feet; the ground plinth or bottom of the pedestal 28 feet square, and the pedestal 40 feet high. Over the capital is an iron balcony, encompassing a cone 32 feet high, supporting a burning urn of gilt brass. It is ornamented in a masterly manner with a number of emblems and statues, descriptive of the object intended to be commemorated.

The rebuilding of the city of London was vigorously prosecuted, and the restoration of St. Paul's Cathedral claimed particular attention. Dr. Wren drew several designs, to discover what would be most acceptable to the general taste; and finding persons of all degrees declare for magnificence and grandeur, he formed a design according to the very best style of Greek and Roman architecture, and caused a large model of it to be made in wood; but the bishops deciding that it was not sufficiently in the cathedral style, the surveyor was requested to amend it, who then produced the scheme of the present structure, which was honoured with the King's approbation. The original model, however, which was only of the Corinthian order, like St. Peter's at Rome, is still kept in an apartment of the Cathedral, as a real curiosity. In 1673, the foundation stone of this magnificent cathedral, designed by deputy Wren, was laid in solemn form by the King, attended by Grand Master Rivers, in presence of the nobility and gentry, the Lord Mayor, the Bishops Clergy, &c. During the whole time this structure was building, Dr. Wren acted as Master. St. Paul's Cathedral is planned in the form of a long cross; the walls are wrought in rustic, and strengthened as well as adorned by two rows of coupled pilasters, one over the other; the lower Corinthian, and the upper Composite. On the south portico is a phœnix rising out of the flames,

with the motto, RESURGAM, underneath it; as an emblem of the rebuilding of the church. A curious accident is said to have given rise to this device, which was considered particularly by the architect as a favourable omen. When doctor Wren was making out the dimensions of the building, and had fixed on the centre of the great dome, a common labourer was ordered to bring him a flat stone from among the rubbish, to leave as a direction to the masons. The stone which the man brought happened to be a piece of grave-stone, with nothing remaining of the inscription, but this single word in large capitals, RESURGAM; and this circumstance left an impression on Dr. Wren's mind, that could never afterwards be erased.*

In 1674, the earl of Rivers resigned the office of Grand Master, and was succeeded by George Villars, duke of Buckingham. In 1679, the Duke resigned in favour of Henry Bennett, earl of Arlington. On the death of the king in 1685, James II. succeeded to the throne: the earl of Arlington dying this year, the Lodges met in communication, and elected Sir Christopher Wren their Grand Master. In 1695, King William was initiated into Masonry, and honoured the lodges with his royal presence, particularly at Hampton Court, where his majesty frequently presided during the building of that palace.

At a general assembly and feast of the Masons in 1697, many noble and eminent brethren were present; among the rest, Charles, duke of Richmond and Lenox, who was at that time master of a lodge at Chichester. His Grace was proposed and elected Grand Master for the following year; and having engaged Sir Christopher Wren to act as his deputy. His grace continued in office only one year, and was succeeded by Sir Christopher, who continued at the head of the fraternity, till the death of the king in 1702. During the following reign, masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the lodges decreased, and the annual festivals were entirely neglected. Doctor Anderson tells us, that Sir Christo-

* For further particulars of this magnificent temple, see PRESTON, p. 156.

pher neglected the lodges, and that this was the cause of the great falling off of the Masons. The doctor's assertion is certainly true; and Brother Dermott says, "he will endeavour to do justice to the memory of Sir Christopher, by relating the real cause of such neglect, which was as follows:—the famous Sir Christopher Wren, Knt. (Master of Arts, formerly of Wadham college, professor of astronomy at Gresham and Oxford, doctor of civil law, President of the Royal Society, Grand Master of the most ancient and honourable fraternity of Free and Accepted Masons, Architect to the Crown, who built most of the churches in London, laid the first stone of the glorious Cathedral of St. Paul, and lived to finish it,) having served the crown upwards of fifty years, was (at the age of ninety) displaced from employment in favour of Mr. William Benson, who was first made surveyor of the buildings, &c. to his Majesty King George the first. The first specimen of Mr. Benson's skill in architecture, was a report made to the House of Lords, that their house and the Painted Chamber adjoining were in immediate danger of falling; whereupon the Lords met in a committee to appoint some other place to sit in, while the house should be taken down. But it being proposed to cause some other builders to inspect it, they found it in very good condition. The Lords, upon this, were going upon an address to the king, against the modern architect, for such a misrepresentation, but the Earl of Sunderland, then secretary, gave them an assurance that his Majesty would remove him."

Such usage, added to Sir Christopher's great age, was more than enough to make him decline all publick assemblies And the master masons then in London, were so much disgusted at the treatment of their old and excellent grand master, that they would not meet nor hold any communication under the sanction of his successor Mr. Benson. In short, the brethren were struck with a lethargy, which seemed to threaten the London lodges with a final dissolution; exeept the old Lodge of St. Paul's, and a few others, who continued to meet regularly, but consisted of but few members. To increase their numbers, a proposition was made and afterwards agreed to, that the privileges of masonry should no longer be restricted to private Masons, but extend to men of every profes-

sion, provided they were regularly approved and initiated into the order. In consequence of this resolution, many new regulations took place, and the society once more rose into notice and esteem. When the right honourable Robert Benson, Lord mayor of York, was elected Grand Master, in 1714, their annual feast on this occasion was said to be very brilliant.

Notwithstanding the state of inactivity in London, the lodges in the country, particularly in Scotland and at York, as well as those in Ireland, kept up their ancient formalities, customs and usages, without alteration, adding or diminishing, and have continued so to do, to the present time: from whence they may justly be called the most ancient.

About this time the celebrated society of "MODERN MASONS"* (usually so called) were introduced into the world. Its origin is as follows. In the year 1717, some joyous companions, who had passed the degree of a craft, (though very rusty,) resolved to form a lodge for themselves, in order (by conversation,) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for masonry amongst themselves. At this meeting the question was asked, whether any person in the assembly knew the Master's part? and being answered in the negative, it was resolved *nem. con.* that the deficiency should be made up with a new composition, and what fragments of the old order found amongst them, should be immediately reformed and made more pliable to the humours of the people. Hence it was ordered, that every person, (during the time of his initiation,) should wear boots, spurs, a sword and spectacles.† That every apprentice, going or coming from

* Brother Thomas Grinsell, a man of great veracity, (elder brother of the celebrated James Quin, Esq.) informed his lodge, No. 3, in London, that eight persons, whose names were Desaguliers, Gofton, King, Calvert, Lumley, Madden, De Noyer, and Vraden, were the geniuses to whom the world is indebted for the memorable invention of modern masonry.

† This may seem a very ludicrous description of making free-masons. But Thomas Broughton, Esq. master of lodge No. 11, London, declared that he was present in a modern lodge, when two or three persons dressed in liveries with shoulder tags, booted and spurred, &c. &c. were initiated into modern masonry; and upon enquiry who they were, he was told that they were servants to lord Carysfort, then Grand Master of modern masons.

work, should carry the plumb rule upon his right side, contrary to the ancients. That every fellow craft should carry the level upon the left side, and not upon his right side, as the ancients did. And that every person dignified with the title of a *master mason*, should wear a square pendant to his right leg. It was also thought expedient to abolish the old custom of studying Geometry in the lodge, and some of the younger brethren made it appear, that a good knife and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction, and add more to the rotundity of the lodge, than the best scale and compass in Europe, and furthermore added, that a line, a square, a parallelogram, a rhombus, a rhomboides, a triangle, a trapezium, a circle, a semicircle, a quadrant, a parabola, a cube, a parallelopipedon, a prism, a piramid, a cylinder, a cone, a prismoid, a cylindroid, a sphere, a spheriod, a parabolick, frustrums, segments, polygons, ellipses; and irregular figures of all sorts might be drawn and represented upon bread, beef, mutton, fowls, pies, &c. as demonstratively as upon slates or sheets of paper; and that the use of the globes might be taught and explained as clearly and briefly upon two bottles, as upon Mr. Senex's globes of 28 inches diameter; and we are told, that from this improvement proceeded the laudable custom of charging to a publick health at every third sentence that is spoken in the lodge. There was another old custom that gave umbrage to the young architects; that is, the wearing of aprons, which made the gentlemen look like so many mechanicks, therefore it was proposed, that no brother, (for the future,) should wear an apron. This proposal was rejected by the oldest members, who declared that the aprons were all the signs of masonry then remaining amongst them, and for that reason they would keep and wear them. It was then proposed, that (as they were resolved to wear aprons) they should be turned upside down, in order to avoid appearing mechanical. This proposal took place and answered the design, for that which was formerly the lower part, was now fastened round the abdomen, and the bib and strings hung downwards dangling in such manner as might convince the spectators, that there was not a working mason among them.

Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance: for, in traversing the lodge, the brethren were subject to tread upon the strings, which often caused them to fall with great violence, so that it was thought necessary, to invent several methods of walking, in order to avoid treading upon the strings. In brief, every meeting produced an addition or a palinody. Amongst other things they seized on the stone masons arms, which that good natured company has permitted them to wear to this day; for which reason several of the brethren have turned their aprons in the old fashion, and affect to imitate the operative masons.

I have the greatest veneration for such implements as are truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in lodges are both ancient and instructive; but at the same time I abhor and detest the unconstitutional fopperies of cunning avaricious craftsmen, invented and introduced amongst the moderns with no other design but to extract large sums of money, which ought to be applied to more noble and charitable uses.

Nor is it uncommon for a tyler to receive ten or twelve shillings for drawing two sign posts with chalk, charcoal, &c. and writing Jamaica rum upon one, and Barbadoes rum upon the other; and all this, I suppose, for no other use than to distinguish where these liquors are to be placed in the lodge. There are many other unconstitutional, and perhaps, unprecedented proceedings, which, to avoid giving more offence, I pass over in silence.

The fraternities of ancient and modern masons have been two great communities in Europe.

The ancients passed under the name of free and accepted masons; the moderns, under the name of free masons of England. And though a similarity of names, yet they differed exceedingly in makings, ceremonies, knowledge, masonical language, and installations; so much so, that they always have been considered *two distinct societies* totally independent of each other.

As such, the moderns had an undoubted right to choose a chief from among themselves: accordingly they chose his Grace

the Most Noble Duke of Manchester, to be their Grand Master, and had all the outward appearance of a Grand Lodge. With equal right the Ancients unanimously chose his Grace the Most Noble Duke of Athol, an Ancient Mason and Past Master of a regular lodge, and now Grand Master Elect for Scotland, to be their Grand Master. And his grace was personally installed in a general Grand Lodge, at their Hall, Cheapside, London, in the presence, and with the concurrence and assistance of his Grace the most Noble Duke of Leinster, Grand Master of Ireland; and the honourable Sir James Adolphus Oughton, Grand Master of Scotland, with several others of the most eminent brethren in the three kingdoms; an honour never conferred on modern masons.*

Phillip, Duke of Wharton, was grand master in 1718; Theophilus Desaguliers, M. D. and F. R. S. in 1719; John, duke of Montague, in 1721; the Duke of Buccleugh, in 1723; Lord Paisley, earl of Abercorn, in 1725; the earl of Inchiquin in 1726; Lord Colerane, in 1727; Lord Kingston in 1728; the Duke of Norfolk, in 1729.

The Duke of Norfolk was succeeded by Lord Lovel, in 1731. Here Lord Lovel had the honour of initiating Francis, duke of Lorrain, grand duke of Tuscany, afterwards emperor of Germany. Phillip Stanhope, earl of Chesterfield, then ambassadour at the Hague, there presided as grand master, by virtue of a deputation from his Lordship, and gave the two first degrees of masonry to Francis, duke of Lorrain. His highness coming to England the same year, received the third degree. Lord Viscount Montague was grand master in 1732. Here Sir Francis Drake and Sir William Keith, baronets, and about forty brethren were present, who proposed to have a country feast; the Earl of Strathmore in 1733, earl of Crawford in 1734, lord Weymouth in 1735. Here were present in this lodge, a great number of lords, dukes, and baronets, as visiting brethren, too numerous to particularize. Earl of Loudon in 1736. Many lords and dukes were present at this grand

* There is now a general conformity and UNIVERSAL UNITY between the WORTHY MASONS of all denominations throughout the world, under the title of ANCIENT AND HONOURABLE FREE AND ACCEPTED MASONS.

lodge. The Earl of Darnley was grand master in 1737, Marquis of Carnarvon in 1738. On the 15th of August of this year, Frederick the Great, afterwards King of Prussia, was initiated into Masonry, in a lodge at Brunswick, under the Scots' constitution, being at that time Prince Royal. So highly did he approve of the institution, that on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin, and for that purpose obtained a patent from Edinburgh. Thus was masonry established in Prussia, and flourished there ever since. His majesty was so pleased with the institution, and his attachment for the society was so great, he ordained, 1st. That no person should be made a Mason, unless his character was unimpeachable; 2d. That every member should pay twenty-five rix dollars for the first degree, fifty rix dollars on his being initiated into the second degree, and one hundred rix dollars on his being made a Master Mason; 3d. That he should remain at least three months in each degree: and every sum received should be divided by the grand treasurer into three parts; one to defray the expenses of the lodge; another to be applied to the relief of distressed brethren; and the third to be allotted to the poor in general.

Lord Raymond succeeded the Marquis of Carnarvon, in 1739. The earl of Kintore was grand master in 1740; Lord Ward in 1742; Lord Cranston in 1745; Lord Byron in 1747; Lord Carysfort in 1752. George Drummond, Esq. lord provost of Edinburgh, and grand master of Scotland, laid the foundation stone of the New Exchange of Edinburgh, the 13th of Sept. 1753. The number of masons present was 672. The ceremony of the grand lodge on this occasion was splendid, and justly merits attention.*

The Marquis of Carnarvon was re-elected grand master in 1754, and continued to 1757. During his administration he granted a number of patents, which were issued by his lordship, 1st, for South Carolina; 2d, for South Wales; 3d, for Antigua; 4th, for all North America, where no provincial was appointed; 5th, for

* See Preston, 194th page.

Barbadoes, and many of the West India Islands, and for all his majesty's dominions in Germany, with a power to choose their successors. These were some of the proceedings during the reign of George II. who died on the 5th of October 1760, in the 77th year of his age and 34th of his reign. On the 6th of October, his present majesty George III. was proclaimed king. This period seems to have been the golden era of Masonry, which flourished, under the English constitution; Lord Aberdour being grand master, who it appears has equalled any of his predecessors in the number of his appointments to the office of provincial grand master. Among the number, the province of Georgia received their charter, and one for the East Indies, for Canada, &c. Earl Ferrers succeeded Lord Aberdour in 1762. Lord Blaney was grand master in 1764. During Lord Blaney's administration, the dukes of Gloucester and Cumberland, his majesty's brothers, were initiated into the order. The Duke of Beaufort succeeded Lord Blaney in 1767. Lord Petre succeeded the duke of Beaufort in 1772.

In 1775, on the 1st of May, the foundation stone for a new tontine building was laid by the brethren, in which they intended to have a superb Hall. They raised 5000 pounds sterling in three months, by subscription, and the building was completed in little more than twelve months. On the 23d of May 1776, it was opened and dedicated in solemn form to MASONRY, VIRTUE, and UNIVERSAL CHARITY and BENEVOLENCE, in the presence of a brilliant assemblage of ladies, brethren and spectators. The Duke of Manchester succeeded Lord Petre in 1777. Intelligence was officially received in 1779, of the rapid progress of the society in India, where many new Lodges had been constituted, which were amply supported by the first characters in the East. Omdit-ul-Omrah Bahauder, eldest son of the nabob of the Carnatic, had been initiated into Masonry in the lodge at Trichinopoly, near Madras; and had expressed the highest veneration for the institution.

At the annual grand feast, on the 1st of May 1782, the duke of Cumberland was unanimously elected Grand Master, and continued till his death in September 1790. And it may be truly said, that such a valuable acquisition was made to the society during his

highness' administration, as is almost unparalleled in the annals of masonry.

On Thursday the 9th of March 1786, his Royal Highness Prince William Henry, now Duke of Clarence, was initiated into Masonry at Lodge No. 86, held at the Prince George Inn, Plymouth. On Thursday the 6th of February 1787, his Royal Highness, the Prince of Wales, was made a Mason. On Friday the 21st of November following, his Royal Highness the Duke of York was initiated into Masonry. His highness was introduced by his royal brother the Prince of Wales, who was present on the occasion, and assisted at the ceremony.

A Grand Lodge was established at Madras, on Saturday the 7th of October, 1787—Brigadier Gen. Horne, Provincial Grand Master on the coast of Coromandel, was appointed Grand Master in due form. In 1792 Sir John Day, advocate-general at Bengal, was honoured with a blue apron and the rank of a Grand Officer, as a compliment for services rendered the Grand Lodge of England; to which Sir John sent a letter, written in the Persian language, which was enclosed in an elegant cover of cloth of gold, and addressed "To the Grand Master and Grand Lodge of England." This letter was translated and copied on vellum, and, with the original, elegantly framed and glazed; and is hung up in the hall at every publick meeting of the society.

The Royal Cumberland Free-Masons Charity School, for maintaining, clothing, and educating the female children and orphans of indigent brethren, was established on the 25th of March 1788, and is under the patronage and immediate superintendance of her royal highness the Duchess of Cumberland; to whose fostering hand is owing its present flourishing state, by her recommending it to the royal family, as well as to many of the nobility and gentry of both sexes.

The object of this Charity is to train up children in the knowledge of virtue and religion; in an early detestation of vice and its unhappy consequences; in industry, as necessary to their condition, and to impress strongly on their minds a due sense of subordination, true humility, and obedience to their superiors. In 1793

the Governors erected a spacious school-house, at the expense of upwards of 2500 pounds sterling. This building is sufficiently extensive to accommodate an hundred children.

On the 10th of February 1790, regular notice was given the Grand Lodge, that his Royal Highness Prince Edward, now Duke of Kent, while on his travels, had been regularly initiated into Masonry, at the Union Lodge, at Geneva. This year, His royal highness George, Prince of Wales, was elected to the high and important office of Grand Master.

While these proofs of the prosperity of the society in England were universally spread throughout the kingdom, accounts were daily transmitted of the rapid progress of the institution in different parts of the world. Many dignified and respectable characters had enrolled their names among the Fraternity; and it is with some degree of satisfaction we have to record the name of the present King of Sweden, who was initiated into the order, at the Grand Lodge of Stockholm, on the 22d of March 1793, under the auspices of Charles, duke of Sudermania, regent of the kingdom, who then presided as Grand Master.

Among the other masonick occurrences of the year 1793, it may be proper to mention the publication of a new periodical Miscellany, entitled, *The Freemason's Magazine;* or, *General and Complete Library:* the first number of which appeared in June.

On the 28th of July 1794, the Royal Brunswick Lodge at Sheffield was constituted in due form.

The Prince of Wales's marriage with Princess Caroline of Brunswick having taken place on the 8th of April 1795, the Grand Lodge on the 15th unanimously voted a most respectful Address to his royal highness on the occasion. The right hon. the earl of Moira having, at the request of the Grand Lodge, presented the address to the Prince of Wales, his royal highness was graciously pleased to return a polite and Brotherly answer.

At the grand feast at Freemasons' Hall on the 13th of May 1795, his royal highness being in the chair, was accompanied by the duke of Clarence and prince William of Gloucester, who had been initiated at an occasional lodge convened for the purpose on the pre-

ceding evening. Five hundred brethren were present at this feast. Happiness was visible in every countenance, while the benevolent principles of Masonry cheered the heart.

No remarkable event took place in the Society from the festival in 1795. The greatest harmony seemed to prevail among the brethren, and many valuable additions were made to the lodges.

On the 4th of October 1798, the General Infirmary at Sheffield was opened, and dedicated in solemn form, in the presence of a splendid company of brethren from all the lodges in the county of York. Lord Fitzwilliam, Lord Galway, the trustees of the charity school, and many of the most respectable gentlemen in the neighbourhood, attended on the occasion.

At the next Grand Lodge, which was held at Freemasons' hall on Wednesday the 8th of May 1799, present the right hon. the Earl of Moira, Acting Grand Master, as Grand Master in the chair; the Earl of Moira reported, that his royal highness the Grand Master had been pleased, on the part of the Society, to return an affectionate Answer to the Letter received from the Duke de Sudermania, Grand Master of Sweden.

From the above correspondence, and the happy opening of a regular communication between the Grand Lodges of England and Sweden, there is the greatest reason to believe, that the best effects will result, and that, agreeably to the wish of every zealous brother, a friendly and lasting intercourse will be preserved with the Freemasons of both kingdoms.

The extended progress of the Society of Masons at this period, was sufficiently displayed by the erection of some new halls for the lodges in the country, and the institution of a school in London for the education and support of the sons of distressed brethren.

On the 20th of August 1800, a new hall was built at Hull by the members of the Rodney Lodge. It was dedicated in solemn form according to the rites of Masonry, in the presence of three hundred brethren. The great zeal which was manifested on this occasion reflects the highest honour on the Lodge, and justly merited the marked distinction which was conferred on it by the corporation of Hull, who, with a numerous assemblage of the most

eminent characters in the neighbourhood, honoured the Masons with their company. An elegant dinner was provided at the town hall, at which all the principal civil and military officers were present, and the whole entertainment was concluded with the greatest cordiality and friendship.

But few things remarkable have occurred in the succeeding annals of Masonry, from 1800 to 1815, except the happy and interesting UNION of ANCIENT and MODERN MASONS. The flourishing and respectable situation of the numerous Lodges in the UNITED STATES, is too well known among the Brethren to require any further remarks at present. A further narrative of its history would occupy more room than could be bestowed in this work.

UNION, STRENGTH, AND WISDOM.

EXTRACTS from the proceedings of the GRAND LODGE of South Carolina, received from THOMAS W. BACOT, Esq. Most Worshipful Grand Master, relative to the UNION OF FREE MASONS IN ENGLAND, IRELAND, SCOTLAND, and AMERICA; by which events the MASONICK FRATERNITY throughout the World have been cemented into one HAPPY FAMILY.

The Grand Lodge was opened in due form, and the minutes of the last quarterly communication were read and confirmed.

The R. W. Grand Master then addressed the Grand Lodge, as follows:

BRETHREN—"It is with heartfelt pleasure I now communicate to you the agreeable intelligence I have received, of an union having taken place between the two Grand Lodges of Free Masons in England, viz: "The Body of Free and Accepted Masons of England, according to the old institutions," under his Royal Highness the Duke of Kent, successor of the Duke of Athol;—And the "Society of Free and Accepted Masons, under the Constitution of England," under his Royal Highness Prince Augustus Frederick, Duke of Sussex, successor of the Prince Regent, and that one

Grand Lodge had been formed under the title of "The United Grand Lodge of Ancient Free Masons of England"—which was afterwards regularly constituted and consecrated with great solemnity, on St. John's day, 27th December, A. L. 5813.

"I congratulate the Grand Lodge on this happy and interesting event, which re-establishes Free Masonry upon its pure and original principles of universal philanthrophy; and feel particularly gratified to observe in its commencement, progress, and conclusion, an almost exact coincidence with the proceedings which took place at the formation of the Union between the two Grand Lodges of Free Masons in this state, which eventuated in the establishment of this R. W. Grand Lodge."

The Grand Master then stated the substance of the communication which had been received from England, with a sketch, or outline of the articles of Union.

Here follows a number of pages on the importance of Union, &c. and a very handsome report from their committee;—the following is is the closing paragraph:—

Having taken this rapid sketch of the necesssity of Union in the Masonick Family, we beg leave, respectfully, to recommend to the Right Worshipful Grand Lodge, the propriety of annexing to this report, the Articles of Union between the two Grand Lodges in this State, and the proceedings had thereon; and, likewise, so much of the report of the Union, which has recently so happily been effected in England, as shall be deemed necessary; and that the same be published for the information of the Craft in the United States. And further, that the Corresponding Grand Secretary shall congratulate the Grand Lodges in this country, upon the happy union of the whole Masonick Family throughout the world; and *particularly that this great and happy event has been effected without the smallest dereliction of principle, and that the words, passwords, signs, grips, working, forms of initiation, &c. are precisely the same,* IN ALL THE DEGREES, *as has been the practice from time immemorial.*

GRAND ASSEMBLY OF FREE-MASONS,

FOR THE

UNION OF THE TWO GRAND LODGES OF ENGLAND,

ON ST. JOHN'S DAY, 27th DEC. A. L. 5813.

THE important event of the re-union of Ancient Free Masons of England, after a long separation, took place, with great solemnity, this day.

The following order of proceedings, which had been previously settled, was strictly observed.

Freemason's hall, having been fitted up agreeably to a plan and drawing for the occasion, and the whole house tiled from the outer porch;

The platform on the East was reserved for the Grand Masters, Grand Officers, and visitors.

The Masters, Wardens, and Past Masters of the several lodges, who had been previously *reobligated* and certified by the LODGE OF RECONCILIATION, and provided with tickets signed and countersigned by the two Secretaries thereof, were arranged, on the two sides, in the following manner: [Here follows the arrangement.]

The act of Union was then read by the Director of the Ceremonies.

The Rev. Dr. Coghlan, Grand Chaplain to the Fraternity under the Duke of Sussex, proclaimed aloud, after sound of trumpet—

"Hear ye—This is the act of Union, engrossed in confirmation of Articles solemnly concluded between the two Grand Lodges of Free and Accepted Masons of England, signed, sealed, and ratified by the two Grand Lodges respectively; by which they are to be hereafter and forever known and acknowledged by the style and title of The *United Grand Lodge of Ancient Freemasons of England.* How say you, Brothers, Representatives of the two Fraternities? Do you accept of, ratify, and confirm the same?" To which the assembly answered—"We do accept, ratify, and confirm the same." The Grand Chaplain then said—"And may the great

Architect of the Universe make the Union perpetual!" To which all the assembly replied—"So mote it be."

The two Grand Masters and the six Commissioners signed the instruments, and the two Grand Masters then affixed the great seals of their respective Grand Lodges to the same.

Dr. Barry, after sound of trumpet, then proclaimed—

"Be it known to all men, that the Act of Union between the two Grand Lodges of Free and accepted Masons of England is solemnly signed, sealed, ratified, and confirmed, and the two Fraternities are one, to be from henceforth known and acknowledged by the style and title of *The United Grand Lodge of Ancient Freemasons of England*, and may the great Architect of the Universe make their Union eternal! And the Assembly said "AMEN."

Brother Wesley, who was at the organ performed a symphony.

The two Grand Masters, with their respective Deputies and Wardens, then advanced to the Ark of the Masonick Covenant, prepared under the direction of W. Brother John Soane, Grand Superintendant of the works, for the edifice of the Union, and in all time to come to be placed before the Throne.

The Grand Masters standing in the East, with their Deputies on the right and left; the Grand Wardens in the West and South.

The square, the plumb, the level, and the mallet, were successively delivered to the Deputy Grand Masters, and by them presented to the two Grand Masters, who severally applied the square to that part of the said Ark which is square, the plumb to the sides of the same, and the level above it in three positions; and lastly, they gave it three knocks with the mallet; saying, "May the Great Architect of the Universe enable us to uphold the grand Edifice of Union, of which this Ark of the Covenant is the symbol, which shall contain within it the instrument of our brotherly love, and bear upon it the Holy Bible, square and compass, as the light of our faith, and the rule of our works. May he dispose our hearts to make it perpetual!" And the Brethren said—"So mote it be."

The two Grand Masters placed the said Act of Union in the interior of the said Ark.

The cornucopia, the wine, and oil, were in like manner presented to the Grand Masters, who, according to ancient rite, poured fourth corn, wine, and oil, on the said Ark, saying—As we pour forth corn, wine, and oil, on this Ark of the Masonick covenant, may the bountiful hand of Heaven ever supply this United Kingdom with abundance of corn, wine, and oil, with all the necessaries and comforts of life; and may He dispose our hearts to be grateful for all his gifts!" And the Assembly said "AMEN."

The Grand Officers then resumed their places.

UNIVERSALITY OF MASONRY.

On Tuesday Oct. 17, A. L. 5815, the four Rev. gentlemen who were about proceeding from this country to India, as missionaries, divesting themselves of the common prejudices of the age, partook of the benefits, and were, in the most solemn manner, initiated into the mysteries of free-masonry, in St. Peter's Lodge, Newburyport, Massachusetts; this prudential step, no doubt, will be of essential service, in their intercourse with the nations of the east; where, though they may articulate a widely different dialect, yet cannot fail to be understood, for Masonry speaks the same language all over the habitable Globe.

After the conclusion of the ceremonies, one of the gentlemen in behalf of himself and the other three, addressed the Lodge in a very affectionate and pertinent speech, in which he expressed the high satisfaction they felt in their initiation, and acknowledged the erroneous opinions they had formerly entertained of the nature of Free-Masonry.

Although the Society of Free Masons is venerable for its antiquity, and in all ages has been respectable for its good conduct; yet it has, through falsehood and gross misrepresentations, groundlessly awakened the jealousy of some of the European States, and the obloquy of malicious tongues.

The professors of our *Mystick Union* in Europe, have been branded with Illuminatism,* by a few vicious individuals, without talents and without integrity. Have they not been accused of being leagued together for the destruction of religion and government? Have they not been called Atheists and blasphemers, and ridiculed as the dupes of nonsense? But while we discharge the duties and principles of our profession with integrity and truth, the envenomed shafts of malice will fall harmless at our feet, and our minds will feel that ease and safety which alone result from conscious virtue.

It argues the utmost depravity of the human heart, to call in question the propriety of doctrines, of which they are utterly ignorant. It is a villainous assassination of character, to brand with opprobrium a Society, which has stood the test of ages, as being founded on immutable laws, and teaching the principles of religion and science. Hell has not fiends more infamous than such characters, who attempt to destroy the reputation of a brotherhood, who they know, cannot by their laws, submit their degrees to the examination of the publick.

In this country, as yet, neither insanity or bigotry have charged us with designs unfriendly to Religion or Government.

In referring to the most distinguished of those who *have* written against Free-Masonry, it will be found, that the intellects of the one were deranged, and the bigotry of the other rendered him a fit instrument, in the hands of intolerance, to attempt the destruction of a Society, against which the whole artillery of the Inquisition has been discharged, and discharged in vain. For, in proportion as the lights of science and truth beam upon the world, the minds of men become enlarged and liberal; and they burst asunder those shackles with which bigotry and fanaticism had bound them. Each individual of our Society follows the dictates of his own heart on religious subjects, and leaves to God the judgment of right and wrong.

We all know that an atheist cannot be received into our Society; but we heed not the sect to which principles have attached

* A very handsome refutation of the charge of Illuminism, which has been brought against the Free-Masons, will be found n Professor Ebelling's work on that subject; in Preston's Illustrations, and in Jones's Masonick Miscellanies.

him.—A man of known immorality and libertinism will be excluded; for good order and government are essentially necessary to our rites.

If, to acknowledge and adore that supreme and eternal God, to whom all nature bends—If, to obey, with cheerfulness, the laws of our country—If, to stretch forth the hand of relief to the unfortunate—If, to enlighten the mind by the bright principles of science—If, to cultivate peace and good-will with all mankind, are acts of criminality, then indeed are we deeply culpable, for these principles are the ground work of our edifice—And long, very long may the superstructure, raised upon this unperishable foundation, continue to proclaim to all the people of the EARTH, that VIRTUE, SCIENCE, and RELIGION are the happy cements of the Mystick Institution.

Agreeable to the tenets of our order, the *Fair sex* are excluded from associating with us in our mystick profession; not because they are deemed unworthy of the secret, "nor because the mechanical tools of the craft are too ponderous for them to wield"—but from a consciousness of our own weakness. Should they be permitted to enter the Lodge, *Love* would oftentimes enter with them, jealousy would probably rankle in the hearts of the brethren, and fraternal affection be perverted into rivalship. Although the *most amiable* and *lovely* part of Nature's works are excluded from our meetings,* yet our order protects them from the attacks of vicious and unprincipled men. It forbids us to sacrifice the ease and peace of families for a momentary gratification, and it forbids us to undermine and take away that transcendent happiness from those, whose hearts are re-united by the bond of sincere affection.

The feelings of women are more exquisitely fine, and their generous sympathy is more easily awakened, by the misfortunes of their fellow-creatures, than the stronger sex. The tear of pity oft bedews their cheeks at the tale of woe, and their gentle bosoms heave

* Although in the Symbolic Lodge, no woman is admitted into a knowledge of their mysteries, yet in the superior degrees, there is a *Female Lodge*, handsomely calculated to interest the delicacy of a female mind.—In this Lodge, none but females are admitted, and their officers are selected from among themselves.

with tender emotions, at the sight of human wretchedness. *They* require not the adventitious aid of mystick institutions to urge *them* to acts of Charity and Benevolence, nor the use of symbols to lead them to Virtue.—Their own hearts are the Lodges in which virtue presides, and the dictates of her will is their only incentive to action.

Having thus far traced the progression of this institution from its ORIGIN, and noted many of the most prominent features and remarkable occurrences, that have taken place through successive ages, in which the SOCIETY has been interested at home and abroad; I shall conclude, by observing, that from a consideration of the attention and respect with which Masonry has been treated in *all ages*, and from the encouragement and patronage it has received from the WISE, the VIRTUOUS, and the GREAT, we are constrained to believe, that the influence and tendency of the institution have not been solely confined to its OPERATIVE part. Masonry *never* was more *universally* respected, and *never* in a more *flourishing* state, than it is at the present time. It is now established on a *broad*, respectable and *permanent* basis of ORDER, VIRTUE and RELIGION throughout the world. Such is the Society of FREE and ACCEPTED MASONS.

Hail, thou glorious CRAFT! All Hail! Hail, ye blest retreats, where smiling FRIENDSHIP ever blooms, and so beautifully exemplifies VIRTUE and RELIGION, and from her throne dispenses pleasure with unbounded liberality. Hail! all Hail!—

Hail! Mystick Art! ineffable! sublime!
The bond of *Charity*, mid every clime!
Whose silken cord, in love fraternal binds,
Ten thousand thousand, varying forms and minds;
I bid thee, hail! blest, magic power! 'tis thine,
Thou *Sun* of *Life*, and *Light*, and *Peace*, divine,
One tide of bliss, far round a world to roll,
And human nature, breathes one kindred soul;
A soul that feels for joy; that melts at human woe,
And burns with kind Philanthropy's celestial glow!

FRIENDLY ADMONITIONS TO THE FRATERNITY.

AS useful knowledge is the great object of our desire, let us diligently apply to the practice of the art, and steadily adhere to the principles it inculcates. Let not the difficulties we have to encounter, check our progress, or damp our zeal; but let us recollect, that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot every where be found. Wisdom seeks the secret shade, the lonely cell designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it, the easier it will become.

Union and harmony constitute the essence of free-masonry; while we enlist under that banner, the society must flourish, and private animosities give place to peace and good fellowship. Uniting in one design, let it be our aim to be happy ourselves, and contribute to the happiness of others. Let us mark our superiority and distinction among men, by the sincerity of our profession as Masons; let us cultivate the moral virtues, and improve in all that is good and amiable; let the Genius of Masonry preside over our conduct, and under her sway let us perform our part with becoming dignity; let us preserve an elevation of understanding, with a politeness of manner, and an evenness of temper; let our recreations be innocent, and pursued with moderation; and never let irregular indulgencies lead to the subversion of our system, by impairing our faculties, or exposing our character to derision. But, in conformity to our precepts, as patterns worthy of imitation, let the respectability of our character be supported by the regularity of our conduct, and the uniformity of our deportment. Thus, as citizens of the world, and friends to every clime, we shall be living examples of virtue and benevolence, equally zealous to merit as to obtain universal approbation.

We are to be cautious in our words and carriage, that the most penetrating stranger may not discover, or find out, what is not proper to be intimated; and, if necessary, we are to wave the discourse, and manage it prudently, for the honour of the fraternity.

At home, and in our several neighbourhoods, we are to behave as wise and moral men. We are never to communicate to our families, friends, or acquaintances, the private transactions of our different assemblies; but upon every occasion to consult our own honour, and the reputation of the fraternity at large.

In our outward demeanour, we are to avoid censure or reproach; and beware of those who may artfully endeavour to insinuate themselves into our esteem, with a view to betray our virtuous resolutions, or make us swerve from the principles of the institution. Let not interest, favour, or

prejudice, bias our integrity, or influence us to be guilty of a dishonourable action; but let our conduct be uniform, and our deportment suitable to the dignity of the profession.

Above all virtues, practise benevolence and charity; for these have distinguished Masons in every age and country. The inconceivable pleasure of contributing toward the relief of our fellow creatures, is truly experienced by persons of a humane disposition; who are naturally excited, by sympathy, to extend their aid in alleviation of the miseries of others. This encourages the generous Mason to distribute his bounty with cheerfulness. Supposing himself in the situation of an unhappy sufferer, he listens to the tale of woe with attention, bewails misfortune, and speedily relieves distress.

Therefore to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into his way, are qualifications inherent in the craft and suitable to its dignity, and such as the worthy members of that great body have at all times strove with indefatigable pains to accomplish.

Merit is always respected, and honour rendered to whom it is due. A king is reminded, that although a crown may adorn the head, or a sceptre the hand, the blood in the veins is derived from the common Parent of mankind, and is no better than that of the meanest subject. The statesman, the senator, and the artist, are alike taught that, equally with others they are by nature exposed to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. This checks pride, and incites courtesy of behaviour.

Upon this depends the welfare or destruction of the craft; for regularity, virtue, and concord, are the only ornaments of human nature, (which is often too prone to act in different capacities) so that the happiness of life depends, in a great measure, on our own election, and a prudent choice of those steps.

The usages and customs of Masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. These philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures; and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied the example.

These and such like benefits, arising from a strict observance of the principles of the craft (as numbers of brethren have lately experienced) if duly considered, will be found not only to equal, but to exceed any society in being.

If so, the worthy members of this great and useful society, can never be too careful in the election of members; I mean, a thorough knowledge of the character and circumstance of a candidate that begs to be initiated into the mystery of free-masonry.

Among the qualities and principles of the craft, I have given a hint concerning the behaviour of a mason in the lodge, to which I beg he may add the following lines, viz. he is to pay due respect, and be obedient (in all reasonable matters) to the master and presiding officers: he must not curse, swear, nor offer to lay wagers; nor use any lewd or unbecoming language, in derogation of God's name, and corruption of good manners; nor behave himself ludicrously, nor jestingly, while the lodge is engaged in what is serious and solemn. Neither are we to introduce, support, nor mention any controversy about religion or politicks; nor force any brother to eat, drink, or stay against his inclination; nor do or say any thing that may be offensive, or hinder a free and innocent conversation; lest we should break the good harmony, and defeat the laudable designs and purposes of the ancient and honourable fraternity.

And I honestly recommend free-masonry, as the most sovereign medicine to cleanse our hearts from all vices; and the lodge as a seminary where men (in the most pleasant and clear manner) may hear, understand and learn their duty to God; and also to their neighbours. And this without the least multiplicity of spiteful and malicious words, long arguments or fierce debates, which have been made use of, among mistaken mortals, upwards of a thousand years past: and instead of uniting men in one sacred band (as the servants of God, and brethren of the same household) have divided them in as many different opinions, as there were (not only languages, but even) men at the confusion of Babel.

As to the behaviour of the brethren when out of the lodge, I hope the short space between each lodge-night will not admit of forgetfulness of the decency and good decorum observed in the lodge, which may serve them as an unerring rule for their behaviour and conduct in all other companies and places; and like the worshipful discreet master of a lodge, rule, govern and instruct their families in the fear of God, and love of their neighbours.

These few hints may serve to put the brethren in mind of the duty incumbent on them as free-masons; and likewise, how to behave themselves in such a manner as may be acceptable to God, agreeably to the principles of the craft, and much to their own honour.

Finally; let us adhere to the constitutions, and support the privileges which are to distinguish us from the rest of the community, and mark our consequence among the fraternity. If, in the circle of our acquaintance, we find a person desirous of being initiated into the Order, let us be particularly attentive not to recommend him unless we are convinced he will conform to our rules; that the value of Masonry may be enhanced by the difficulty of the purchase; that the honour and reputation of the institution may be established on a sure basis, and the world at large convinced of its benign influence.

PROLOGUE

DELIVERED BEFORE A PLAY, PERFORMED BY DESIRE OF UNION LODGE.

SPEAKERS. { A FATHER, A MOTHER, A DAUGHTER about ten years old.

The curtain draws up, and discovers the mother sitting at a table knotting, upon which lies a play bill; the daughter enters and takes it up.

DAUGHTER.

BY desire of Union Lodge!—What's this?
This Union Lodge, mamma?

MOTHER.

Free Masons, Miss.

DAUGHTER.

Free masons, my good madam! Lack-a-day!
What sort of things (I long to know) are they?

MOTHER.

All women from their order they exclude.

DAUGHTER.

Do they, mamma?—Indeed that's very rude.
Fond as I am of plays, I'll ne'er be seen
At any play bespoke by such vile men.

MOTHER.

Call them not vile—I masons much approve;
And there is one whom you with fondness love;
Your father;—but, behold, he now appears,
And from the lodge the Mason's badge he wears.

The Father enters, clothed as a Mason, the daughter runs towards him.

DAUGHTER.

Papa, are you a Mason?—Do tell me,
Now do, my good papa, what's Masonry?

FATHER.

I will, my dear. Our order is design'd
To expand the human heart, and bless mankind.
Wisdom herself contriv'd the mystick frame;
Strength to support, t' adorn it Beauty came.
We're taught, with ever grateful hearts, t' adore
The God of all, the universal Pow'r;

To be good subjects; ne'er in plots to join,
Or aught against the nation's peace design.
We're taught to calm destructive anger's storm,
And bring rude matter into proper form:
Always to work by the unerring square,
With zeal to serve our brethren; be sincere,
And by our tongues let our whole hearts appear.
Lowly of mind, and meek, we're bid to be,
And ever cloth'd with true humility.
All children of one gracious Father are,
To whom no ranks of rich and poor appear;
" He sees with equal eye, as God of all,
" A monarch perish, and a beggar fall."
We're taught our conduct by the plumb to try,
To make it upright to the nicest eye.
The compass is presented to our eyes,
And, " circumscribe your actions," loudly cries.
We're strictly order'd never to pass by
Whene'er we see a fellow-creature lie
Wounded by sorrow;—but with hearts to go,
Which with the milk of kindness overflow,
And make a careful search each wound to find,
To pour in oil and wine, and gently bind;
On our own beasts to place him;—to convey
Where all may strive to wipe his tears away!

MOTHER.

Go on, ye good Samaritans, to bless,
And may your generous hearts feel no distress!

FATHER.

Whoe'er believes in an Almighty cause,
And strict obedience pays to moral laws,
Of whatsoever faith or clime he be,
He shall receive a brother's love from me.
" For modes of faith let graceless zealots fight,
" We know he can't be wrong whose life is right."
What though we here such diff'rent roads pursue,
All right Free Masons, all good men and true,
Shall meet together in the lodge above,
Where their good names shall certain pass-words prove.

MOTHER.

No, God respects not persons, but will bless
Those of all climes who follow righteousness.

FATHER.

Whene'er philosophy, by rigid law,
And brow severe, to virtue strives to draw,
Men are disgusted; we take diff'rent ways,
And make fair Virtue and her lessons please.
We at our work are rationally gay,
And Musick call to tune the moral lay.
Intemp'rance never at our lodge appears,
Nor noisy riot e'er assails our ears;
But pleasure always, with her bosom friends,
With Cheerfulness and Temp'rance there attends.
Our secrets (of importance to mankind)
The upright man, who seeks, may always find.

MOTHER.

But women, ever seeking, seek in vain;
Be kind enough this myst'ry to explain.

FATHER.

Though women from our order we exclude,
Let not that beauteous sex at once conclude
We love them not;—or think they would reveal
What we as secrets wish them to conceal.
We fondly love, and think we might impart
(Sure of their faith) our secrets to their heart.
But we're afraid, if once the lovely fair
Were at our happy Lodges to appear,
That Love and Jealousy would both be there.
Then rivals turn'd, our social bonds destroy'd,
Farewell the pleasures now so much enjoy'd!
We're taught to build 'gainst Vice the strongest fence,
And round us raise the wall of Innocence:
Happy! thrice happy! could we Masons see
Such perfect workmen as they're taught to be;
Could we behold them every where appear
Worthy the honourable badge they wear.
Thus I've explain'd, my child, our Royal Art!

DAUGHTER.

I'm much oblig'd, I thank you from my heart.
All you have said, I have not understood;
But Masonry, I'm sure is very good;
And if to marry 'tis my lot in life,
If you approve, I'll be a Mason's wife.

FRIENDSHIP AND SECRECY.

NO subject can more properly engage the attention, than the benevolent dispositions which indulgent Nature has bestowed upon the rational species. These are replete with the happiest effects, and afford to the mind the most agreeable reflections. The breast which is inspired with tender feelings, is naturally prompted to a reciprocal intercourse of kind and generous actions. As human nature rises in the scale of beings, the social affections likewise arise. Where friendship is unknown, jealousy and suspicion prevail; but where that virtue is the cement, true happiness subsists. In every breast there is a propensity to friendly acts, which being exerted to effect, sweetens every temporal enjoyment; and although it does not remove the disquietudes, it tends at least to allay the calamities of life.

Friendship is traced through the circle of private connexions to the grand system of universal benevolence, which no limits can circumscribe, as its influence extends to every branch of the human race. Actuated by this sentiment, each individual connects his happiness with the happiness of his neighbour, and a fixed and permanent union is established among men.

Nevertheless, though friendship, considered as the source of universal benevolence, be unlimited, it exerts its influence more or less powerfully, as the objects it favours are nearer or more remote. Hence the love of friends and of country takes the lead in our affections, and gives rise to that true patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that publick spirit and heroick ardour which enable us to support a good cause, and risk our lives in its defence.

What is friendship but love? And what is the love of a friend but a part of one's self?

A friend is your very self; and so treat him: Do but think him faithful, and you make him so. It requires time to consider of a friendship before it be contracted; but that resolution once taken, entitles him to my very heart. I look upon my thoughts to be as safe in my friend's breast as in my own. But let me advise you, never make a coward your friend, or a drunkard your privy-counsellor; for the one, upon the approach of the least danger, will desert you; and the other will discover all your secrets. Both are dangerous to human society.—Do not make yourself over to too many. Marriage, which is the strictest of friendships, admits but one; and indeed inferiour friendship admits not of many more: The tide of love cannot bear very high, when divided amongst several channels. It is great odds but that amongst many we shall be deceived in some; then we must be put upon the inconvenience of repentance, which in nothing is so uncomely and inconvenient as in friendship. Every man is capable of being an enemy, but not a friend. Few are in a condition of doing good; but all, almost, of doing mischief.

Friendship is a sacred thing, and deserves our tenderest acknowledgments. The world is united by love, and men by friendship; without which the universe would be the most uncomfortable desert in nature: nor is there any contentment upon earth comparable to the union of minds and interests.

I once was a stranger in a place, and had a mind to settle there. I did so; but was the next day mortified, in privately overhearing one of my next door neighbours enquire concerning me—"Is he *rich?*" I confess, I was considerably alarmed; having laboured only to satisfy those, who might enquire—"Is he *honest?*"—"Is he *virtuous?*" And although fortune has considerably advanced me in the road of prosperity, I have ever since entertained fears of this man, as my friend. A friend is a great comfort in solitude, an excellent assistant in business and the best protection against injuries. He is a counsellor in difficulties, a confessor in all scruples, and a sanctuary in distress. Harmony of temper begets and preserves friendship; but disagreeing inclinations are like improper notes in musick, that serve only to spoil the concert, and offend the ear.

When one came to Alexander and desired him that he might see his treasure, he bid one of his servants take him, and shew him not his silver talents, but his friends; it seems he put a greater value upon them, than upon all the wealth which he had. Therefore I cannot but hug the resolution of that philosopher, who, when he was dying, ordered his friend to be inventoried amongst his goods. The Roman losses by water or fire, Augustus could quickly supply and repair; but the loss of his two friends he lamented his whole life after. In the kindness of my friend, I sweeten the adversities of my life; by his cares, I lessen my own, and repose under his friendship. When I see any good befal him, I rejoice, and thereby increase my own happiness. Whatsoever I possess, my friend may command. There is no relish methinks in the possessing of any thing without a partner. If the treasury of the Samnites, or the territories of the universe were offered me, only to keep them to myself, I would refuse them.

I carry myself with great decorum, and singular regard to my friend; but if I see him launch out into vanity, I apply reprehension to him, as pungent and acute medicines, with no other intent than the recovery of the patient. Phocion told Antipater, "you are deceived, sir, if you would have me your friend, and expect I should play the flatterer." A friend, like a glass, will best discover to you your own defects. A dish of coleworts or lupines with my friend, is a feast to me. When I eat alone, my table methinks, is a manger, and myself a desert. If my friend falls into any notorious vice, yet I have a regard for him; for though the friend be gone, yet still the man remains; and though he has forfeited my friendship, yet still I owe him my charity. It is not more honourable to do a friend a kindness, than it is unworthy to omit a good office when he stands in need of it. True friendship

is made up of virtue, as a thing lovely; of familiar conversation, as pleasant; and advantageous, as necessary.

My care is to speak well of my enemies, but still to secure my friend. Next to my friend, I love my enemies; for from them I first hear of my faults. If you cannot make a great man your friend, it is sufficient to keep him from being your enemy. To fix yourself in the favor of a great person, except he be virtuous, is like the mouse that built her nest in the cat's ear. It is commerce, not friendship, that has respect to advantages: Friends should not be like the scales of a balance, the one rising, upon the other sinking; but rather like numbers in arithmetick, the lesser and greater helping and improving each other.

There are persons like Crotto's mouse; which, while he was in prosperity, fed continually with him; but his house being set on fire, it fled immediately from him; whereupon he, observing the ungratefulness and uncertainty of trencher amity, framed this distich—

Vixisti mecum, fortuna matre: Noverca
Me fugis: At poteras æqua et iniqua pati—

——You lived with me while fortune was my mother; but become a stepmother, you fly me—you might have tried both fair and foul.

Prosperity is no just scale; adversity is the only balance to weigh friends. Therefore I pay much honour to Plato, that when Chabrias, his friend, being impeached for his life, all deserted him but Plato: Crobulus, the sycophant, met him accompanying Chabrias to the tower, said unto him, *Do you come to help others? Know you not that the poison of Socrates is reserved for you?* Plato answered, *When I fought for my country, I hazarded my life, and I will now do as much in duty to my friend.*

Friendship multiplies joys and divides griefs. This commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to his actions, and consecrates his name to latest ages. The warrior's glory may consist in murder, and the rude ravage of the desolating sword, but the blood of thousands will not stain the hands of his country's friend. His virtues are open, and of the noblest kind. Conscious integrity supports him against the arm of power; and should he bleed by tyrant-hands, he gloriously dies a martyr in the cause of liberty, and leaves to posterity an everlasting monument of the greatness of his soul.

Though friendship appears divine when employed in preserving the liberties of our country, it shines with equal splendour in more tranquil scenes. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting danger in defence of rights; we behold it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the relish for virtue. In those happy moments, contracts are formed, societies are instituted, and the vacant hours of life are employed in the cultivation of social and polished manners.

On this general plan the universality of our system is established. Were friendship confined to the spot of our nativity, its operation would be partial, and imply a kind of enmity to other nations. Where the interests of one country interfere with those of another, nature dictates an adherence to the welfare of our own immediate connexions; but such interference apart, the true mason is a citizen of the world, and his philanthrophy extends to all the human race. Uninfluenced by local prejudices, he knows no preference in virtue but according to its degree, from whatever clime it may spring.

Silence and Secrecy, are two principal requisites that makes a man be deemed wise, and likewise his intelligent strength and ability to conceal such honest secrets as are committed to him, as well as his own serious affairs. Whoever will peruse sacred and profane history, will find a great number of virtuous attempts in peace and war, that never reached their designed ends, through defect of secret concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other examples, let us consider, that which excels all the rest, is derived from God himself, who so especially preserves his own secrets to himself, never letting any man know what would happen on the morrow; nor could the wise men in ages past, divine what should befal us in this age. Whereby we may readily discern that God himself is well pleased with secrecy. And although (for man's good) the Lord has been pleased to reveal some things, yet it is impossible at any time to alter or change his determination, in regard whereof the reverent wise men of ancient times, evermore affected to perform their intentions secretly.

We read that Cato the Censor often said to his friends, that of three things he had good reason to repent, if ever he neglected the true performance of them: The first, if he divulged any secret; the second, if he adventured on the water when he might stay on dry land; and thirdly, if he should let any day neglectedly escape him without doing some good action. The latter two are worthy of observation; but the first concerns our present undertaking. Alexander having received divers letters of great importance from his mother, containing secrets and accusations of Antipater; after he had read them, in the presence of none but his dear friend Ephestion and himself, he drew forth his signet which sealed his most private letters, and without speaking, set it upon Ephestion's lips, intimating thereby, that he in whose bosom a man buries his secrets, should have his lips locked up from revealing them.

Among the rest, it may not be disagreeable to the reader to peruse the following story, as told by Aulus Gellius in his *Attic Nights*, and by Macrobius in his *Saturnals*.

The senators of Rome, at their usual sitting in the senate-house, had constituted a custom among themselves, that each brother senator who had a son, should be admitted with his father to abide in the senate house during their

sitting, or depart if occasion required; nor was this favor general, but extended only to noblemen's sons, who were tutor'd in such a manner as enabled them to become wise governors, capable of keeping their own secrets. About this time it happened that the senators sat in consultation on a very important cause, so that they stayed much longer than usual, and the conclusion referred to the following day, with express charge of secrecy in the mean time. Among the other noblemen's sons who had been at this weighty business, was that faithful youth the son of the grave *Papirius*, whose family was one of the most noble and illustrious in all Rome.

The young lad being come home, his mother (as most of the fair sex are highly affected with novelty) intreated him to tell her what strange case had been that day debated in the senate, that had power to detain them so long beyond their usual hours: The virtuous and noble youth courteously told her, that it was a business not in his power to reveal, he being in a solemn manner commanded to silence. Upon hearing this answer, her desires became more earnest in stricter enquiries into the case, and nothing but intelligence thereof could any way content her: So that first by fair speeches and intreaties, with liberal promises, she endeavoured to break open this poor little casket of secrecy. But finding these efforts in vain, she made use of violent threats, and stripes, thinking that force might compel, where lenity could not.

The admired noble spirit finding a mother's threats to be very harsh, but her stripes more bitter than any thing beside; comparing his love to her as his mother, with the duty he owed to his father; the one right, but the other impulsive; he lays her and her fond conceit in one scale; his father, his own honour, and solemn injunctions to secrecy in the other scale; and finding her intrinsick weight, as being his mother, but lighter than wind being thus gone out of herself; whetting his tender wit upon the sandy stone of her edging importunity, to appease her, and preserve his own honour by remaining faithful, he thus resolved her:

Madam, and dear mother, you may well blame the senate for their long sitting, at least for calling in question a case so impertinent; for except the wives of the senators be admitted to consult thereon, there can be no hope of a conclusion: I speak this but out of my young apprehension, for I know their gravity may easily confound me; and yet, whether nature or duty so instruct me, I cannot tell: But to them it seems necessary, for the increase of people and for the publick good, that every senator should be allowed two wives; or otherwise their wives two husbands: I shall hardly under one roof call two men by the name of father; I had rather call two women by the name of mother. This is the question, mother; and to-morrow it must have determination.

The mother hearing this, and his seeming unwilling to reveal it, took it for infallible truth. Her blood quickly fired, and rage ensued. I need not

put the reader in mind that such sudden heats seldom admit of consideration; but on the contrary, hurry the senses and faculties further to rashness, and other follies; by which they are rendered incapable of doing themselves such good actions, or service, as their case often requires. So without requiring any other counsel, she immediately sent to the other ladies and matrons of Rome, to acquaint them with this weighty affair, wherein the peace and welfare of their whole lives was so nearly concerned. This melancholy news blew up such a brain-sick passion, that the ladies immediately assembled; and though, some say, that a parliament of women are very seldom governed by one speaker, yet this affair being so urgent, the haste as pertinent, and the case on their behalf merely indulgent, the revealing woman must prolocute for herself and the rest. And the next morning such a din was at the senate door, for admission to sit with their husbands in this wonderous consultation, as if all Rome had been in an uproar. Their minds must not be known before they have audience; which (though against all order) being granted, such an oration was made by the woman speaker, with request that women might have two husbands rather than men two wives, who could scarcely content one, &c. Upon the riddle's solution, the noble youth was highly commended for his fidelity, and the ladies greatly confounded, and departed very likely with blushing cheeks. Nevertheless, to avoid the like inconveniency for the future, it was determined that thence forward they should bring their sons no more into the senate; only young *Papirius*, who was freely accepted, and his secrecy and discreet policy not only applauded, but himself with titles of honour dignified and rewarded.

Nor should we forget the faithful Anaxarchus as related by Pliny, in his seventh book and twenty-third chapter, who was taken in order to force his secrets from him, bit his tongue in the midst between his teeth, and afterwards threw it into the tyrant's face.——The Athenians had a statue of brass, which they bowed to; the figure was made without a tongue, to declare secrecy thereby. Likewise the Egyptians worshipped Harpocrates, the god of silence; for which reason he is always pictured holding his finger on his mouth. —The Romans had a goddess of silence named Angerona, which was pictured like Harpocrates, holding her finger on her mouth, in token of secrecy. Hence the Latin sentence *linguam digito compesce.*—The servants of Plancus are much commended, because no torment could make them confess the secret which their master intrusted them with. Likewise the servant of Cato the orator was cruelly tormented, but nothing could make him reveal the secrets of his master.

Quintius Curtius tells us, that the Persians held it as an inviolable law to punish most grievously and much more than any other trespass, him that discovered any secret; for confirmation thereof, he says, that king Darius, being vanquished by Alexander, had made his escape so far as to hide himself where

he thought he might rest secure; no tortures whatsoever, or liberal promises of recompense, could prevail with the faithful brethren that knew it, or compel them to disclose it to any person. And furthermore says, that no man ought to commit any matter of consequence to him that cannot truly keep a secret.

Lycurgus, among his continual laws, would have every man keep secret whatsoever was done or said: For this reason the Athenians were wont when they met at any feast, that the most ancient among them should shew every brother the door whereat they entered, saying, take heed that not so much as one word pass out from hence, of whatsoever shall here be acted or spoken.

Aristotle was demanded what thing appeared most difficult to him: he answered, to be secret and silent. To this purpose St. Ambrose, in his offices, placed among the principal foundations of virtue, the patient gift of silence.

Jupiter having conceived some displeasure against mortals upon earth, caused an army to be raised against them; and being raised, there was much contention to know who should command it. Some were for Mercury, others for Mars; but not agreeing, they acquainted Jupiter therewith. Jupiter told them he would have none of them; *Silence* should be his General. And indeed *secrecy* and *celerity* are the two poles upon which all great actions move: And the noblest designs are like a mine, which having any vent, is wholly frustrated and of no effect.

He who offends through speech offends rashly; who through silence, safely: In matters of consequence—*Qui silet est firmus;—He who is silent is firm.*—A silent man walks in the dark, and is rather to be guessed at than known:—*Sapiens semper in se reconditur—a wise man always hides in himself.*——The Venetians in their Senate, which consists of three hundred nobles, manage their affairs with such admirable secrecy, as if none of them were privy, or as if they had power to forget whatsoever they heard.——And ambassadors sent thither, ought to be of the greatest sagacity, because they treat as it were with dumb people, and are to understand every thing by signs.——So that at Venice, silence is no less venerable than amongst the Persians, where it was esteemed a Deity.——Secrecy is the key of prudence, and the sanctuary of wisdom.——I never do more penance, than when I have communicated a secret or two. Before I told you, said Charles the Vth, of a design discovered of the seventeen provinces, to his favorite Lunenburg, I was an Emperor, but now you are so.

The answer of the Italian was witty, who had published a libel against Pope Sixtus: His holiness being extremely offended at it, promised a considerable sum to any that should discover the author. Some days being past without hearing any news concerning it, they found these words written at the bottom of the *Pasquil—No sapray santissimo padre, quando lo feci era solo—Most holy father, you shall never know it. When I made it, I was alone.*

Therefore I am of opinion, that if secrecy and silence be duly considered, they will be found most necessary to qualify a man for any business of importance: If this be granted, I am confident that no man will dare dispute but free-masons are superiour to all other men, in concealing their secrets, from times immemorial: which neither the power of gold, that often has betrayed kings and princes, and sometimes overturned whole empires, nor the most cruel punishments could ever extort that secret even, from the weakest member of the whole fraternity.

The great Pythagoras who took a journey to Egypt, to study the Egyptian learning, found such difficulties in being introduced to the priests at Memphis, as he could get over by no other means than by his submitting to be circumcised. So cautious were those sage, liberal students, likewise, that they wrapped up their mysteries in all disguises, allusions, enigmas, fables, and allegories, calculated from their most intricate literature, which required the greatest sagacity, knowledge and study to understand. From thence arose originally the signs, tokens, obscure questions and answers among Masons, which have been handed down to us by oral tradition only.

Spiritual* or speculative Masonry, furnishes much matter for our serious consideration and regard. We find that the arts, the sciences, and all the branches of useful improvement, have been cultivated and encouraged by societies of this kind, and that peculiar secrecy has been enjoined, and special regard had to the character, and moral deportment of all such as wished to be admitted fellows or companions in those learned institutions; the Egyptians particularly, had the most scrupulous care in keeping the secrets of Masonry from all strangers.

Therefore I humbly presume it will of consequence be granted, that the welfare and good of mankind was the cause or motive of so grand an institution as free-masonry, no art yet ever being so extensively useful, which not only tends to protect its members from external injuries, but to polish the rusty dispositions of iniquitous minds, and also to detain them within the pleasant bounds of true religion, morality and virtue; for such are the precepts of this royal art, that if those who have the honour of being members thereof would but live according to the true principles of the ancient craft, every man that is endowed with the least spark of honour or honesty, must of course approve their actions, and consequently endeavour to follow their steps. And although very few or none of the brethren arrive to the sublimity and beautiful contrivance of *Hiram Abif*, yet the very enemies of Free-Masonry must own, that it is the most renowned society that ever was, is now or perhaps ever will be upon earth.

* See Solomon's Temple spiritualized by Bunyan.

The wise king Solomon says in his proverbs, that a king ought not to drink wine, because drunkenness is an enemy to secrecy; and in his opinion, he is not worthy to reign who cannot keep his own secrets; he furthermore says, that he who discovers secrets is a traitor, and he that conceals them is a faithful brother: He likewise says, that he that refraineth his tongue is wise. And again, he that keeps his tongue, keeps his soul. To these I shall add the words of another wise man, Ecclesiasticus, chap. xxvii. to the 22d verse: "Whosoever discovereth secrets loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him: But if thou bewrayest his secrets, follow no more after him: For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour. As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again. Follow after him no more, for he is too far off: He is as a roe escaped out of the snare. As for a wound it may be bound up, and after reviling there may be reconcilement, but he that bewrayeth secrets is without hope."—I could mention many other circumstances of the excellency of secrecy; and I dare venture to say that the greatest honour, justice, truth, and fidelity, has been always found amongst those who could keep their own and others' secrets; and this is most nobly set forth by Horace, who says:

The man resolv'd and steady to his trust,
Inflexible to ill, and obstinately just;
May the rude rabble's insolence despise,
Their senseless clamours and tumultuous cries;
The tyrant's fierceness he beguiles,
And the stern brow and the harsh voice defies,
And with superiour greatness smiles:
Not the rough whirlwind, that deforms
Adria's black gulph, and vexes it with storms;
The stubborn virtue of his soul can move:
Not the red arm of angry Jove,
That flings the thunder from the sky,
And gives it rage to roar and strength to fly.

The names of the MASONICK DEGREES *are as follow, and such as are conferred in the Sublime Grand Lodges in Charleston, S. C. in the city of New-York, and in Newport, R. I.*

1. Entered Apprentice.
2. Fellow-Craft.
3. Master Mason.
4. Mark Master.
5. Past Master.
6. Most Excellent Master.
7. Royal Arch.
8. Royal Master.
9. Knight of the Red Cross.
10. Knight of Malta.
11. Knight of the Holy Sepulchre.
12. Knight of the Christian Mark.
13. Knight Templar.
14. Secret Master.
15. Perfect Master.
16. Intimate Secretary.
17. Provost and Judge.
18. Intendant of the Building.
19. Elected Knights of Nine.
20. Illustrious Elected of Fifteen.
21. Sublime Knight Elected.
22. Grand Master Architect.
23. Knight of the Ninth Arch.
24. Perfection.
25. Knight of the East.
26. Prince of Jerusalem.
27. Knight of the East and West.
28. Sovereign Prince of Rose Croix de Heroden.
29. Grand Pontiff.
30. Grand Master of all Symbolic Lodges.
31. Patriarch Noachite or Chevalier Prussien.
32. Prince of Libanus.
33. Chief of the Tabernacle.
34. Prince of the Tabernacle.
35. Prince of Mercy.
36. Knight of the Brazen Serpent.
37. Commander of the Temple.
38. Knight of the Sun.
39. Knight of the Holy Ghost.(*)
40. 41. 42. Prince of the Royal Secret, Prince of Masons.
43. Sovereign Grand Inspectors General.(†)

Besides those degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren, who are high enough to understand them. Such as Select Masons of 27, and the Royal Arch, as given under the Constitution of Dublin. Six degrees of Maconnerie d'Adoption, Compagnon Ecossais; le Maître Ecossais, et le Grand Maître Ecossais, &c. &c. making, in the aggregate, 53 degrees.

(*) His Royal Highness Prince Edward, Duke of Kent, &c. is at present the presiding officer of the degree of K—H. in England.

(†) The 1st, 2d and 3d degrees are given in the Symbolic Lodge. From the 14th to the 24th inclusive, in the Sublime Grand Lodge, and the officers of both, are elected annually. The 25th and 26th are given by the Council of Princes of Jerusalem, the officers of which are also elected annually. From the 27th to the 43d inclusive, are given by the Inspectors, who are Sovereigns of Masonry. The Officers of the Supreme Council are appointed for life.

OBSERVATIONS ON THE DIFFERENT ORDERS OF KNIGHTHOOD.

AS several orders of knighthood are conferred both in Europe and America, reputedly under the sanction of masonick assemblies, it may be expected that some notice will be taken of them in this work.

THE ORDER OF KNIGHTS OF THE RED CROSS.—The incidents upon which this order is founded, occurred in the reign of Darius, King of Persia. It is more immediately connected with symbolic masonry, than any other order of knighthood. Their meetings are called *Councils;* their sashes are decorated with a *Sword* and *Trowel*, and trimmed with red and green.

THE ORDERS OF KNIGHTS TEMPLARS AND KNIGHTS OF MALTA.—According to the Abbe de Vertot, the order of Knights of Malta, who were originally called Hospitallers of St. John of Jerusalem, took its rise about the year 1099; from which time to the year 1118, their whole employment was works of charity, and taking care of the sick.

Some time after the establishment of this order, nine gentlemen (of whose names two only remain on record, viz. Hugho de Paganis and Godfrey Adelman) formed a society to guard and protect the Christian pilgrims who travelled abroad to visit the holy sepulchre.

These men were encouraged by the Abbot of Jerusalem, who assigned them and their companions a place of retreat in a Christian church, called the Church of the Holy Temple, from which they were called Templars, and not from the temple of Jerusalem, that having been destroyed by Titus Vespasian, 982 years before the society of Templars was instituted.

The society increased rapidly, and was much respected; but had neither habit, order, or mark of distinction, for the space of nine years, when Pope Honorius II. at the request of Stephen, Patriarch of Jerusalem, laid down a rule and manner of life for them; and ordained that they should be clothed in white; to which garment pope Eugenius III. added a red cross, to be worn on the breast, which they promised by a solemn oath to observe forever.

Incited by the example of the *knights templars*, about the year 1118, the *hospitallers* also took up the profession of arms, in addition to their original charitable profession; occupying themselves at one time in attending upon the sick, and at others in acts of hostility against the Turks and Saracens. At this time they took the name of *knights* hospitallers.

Both orders flourished and increased daily; but that of the templars, though the youngest of the two, having from its original establishment been wholly employed in the profession of arms, was by many esteemed to be the most honourable; and therefore many noblemen, princes, and persons of the highest distinction, who thought the service of attending the sick too servile an em-

ployment, entered themselves amongst the *knights templars*, in preference to the other order.

THE order of *Knights* of the *Holy Sepulchre* was instituted in the year 1219. Their uniform was a red cross, and their oath, to defend the Sepulchre of Christ; upon the extinction of this order, many of them joined the Knights of Malta.

The *Knights of Teutons*, or *Allemagne*, wore a white garment with a black cross.

The *Knights* of *Calatrava*, a black garment, with a red cross on the breast.

The *Knights* of *Alcantrava*, a green cross.

The *Knights* of the *Redemption* wore a white garment, with a black cross.

The *Knights* of *Christ* wore a black garment, with a double cross.

The *Knights* of the *Mother* of *Christ*, a little red cross, reflected with gold.

The *Knights* of *Lazarus* wore a green cross on the breast.

The *Knights* of the *Star* wore a star on their hats.

The *Knights* of the *Band* wore a band of three fingers width, fastened on the left shoulder, and brought over the breast, under the right arm.

The *Knights* of the *Annunciation* of the *Virgin Mary* wore a collar made of plates of gold and silver, with a picture of the Virgin Mary pendent thereto.

The *Knights* of *St. Michael* wore a chain of gold, woven like little shells, and a picture of St. Michael pendent thereto.

The *Knights* of *St. Stephen* wore a black garment, with a red cross.

The *Knights* of the *Holy Ghost* wore a dove, on the middle of a cross.

THE DEGREE OF SECRET MASTER.—The lodge of secret masters is spread with black. The master represents Solomon coming to the temple to elect seven experts. He is styled Most Powerful.

There is only one warden, who is called Adoniram, after him who had the inspection of the workmanship done at Mount Libanus. He was the first made secret master.

Solomon holds a sceptre in his hand, standing in the East, before a triangular altar, upon which is a crown, and some olive and laurel leaves. Adoniram, the inspector, stands in the West.

The first officer is decorated with a blue ribbon, from the right shoulder to the left hip, to which hangs a triangle. The second officer is decorated with a white ribbon, bordered with black, in a triangular form, and an ivory key suspended therefrom, with a figure of Z upon it.

All the other brethren are decorated in the same manner, with white aprons and gloves, the strings of the aprons black; the flap of the apron is blue, with a golden eye upon it. This lodge should be enlightened by eighty-one candles, distributed by nine times nine.

The Degree of Perfect Master.—The lodge of perfect masters is hung with green tapestry, on eight columns, four on each side, placed at equal distances; to be illuminated with sixteen lights, placed at the four cardinal points. A table before the canopy covered with black. The R. W. and respectable master represents the noble Adoniram, being the first that was elected S. M. because S. chose him the first of the seven. He commanded the works of the temple before H. A. arrived at Jerusalem, and afterwards had the inspection of the works at Mount Libanus. He is decorated with the ornaments of perfection, and is a prince of Jerusalem, with those decorations. He occupies the place of S. in the east under the canopy.

There is only one warden, who represents Stockin, in the function of inspector, with the ornaments of his highest degrees, which he received in the west.

The assistants, being at least perfect masters, ought to be decorated with a large green ribbon hung to the neck, with a jewel suspended thereto, being a compass extended to 60 degrees.

The brethren all have aprons of white leather with green flaps; on the middle of the apron must be embroidered a square stone, surrounded by three circles, with the letter P in the centre.

The Degree of Intimate Secretary.—The lodge of I. S. is furnished with black hangings, and represents the hall of audience of Solomon. It should be enlightened with 27 lights, in three candlesticks of nine branches each, placed E. W. and S.

This lodge consists of two persons only; who represent S. and H. K. of T. They are covered with blue mantles, lined with ermine, with crowns on their heads, sceptres in their hands, and seated at a table, on which are placed two naked swords, a roll of parchment, and a death's head.

All the rest of the brethren are considered only as perfect masters, and are termed the guards. They should have white aprons, lined and embroidered with a blood colour, with strings of the same; and ribbons of the same colour round their necks, to which must be suspended, hanging on the breast, a solid triangle.

The Degree of Provost and Judge.—This lodge is adorned with red, and lighted by five great lights; one in each corner, and one in the centre. The master is placed in the east, under a blue canopy, surrounded with stars, and is styled, Thrice Illustrious. He represents Tito Prince Harodim, the eldest of the P. M. and I. S. first grand warden, and inspector of the three hundred architects; whose office was, to draw plans for the workmen.

The Degree of Intendant of the Buildings, or Master in Israel.—This lodge is decorated with red hangings, and illuminated with

twenty-seven lights, distributed by three times nine round the lodge. There must be also five other great lights on the altar before the most puissant, who represents Solomon, seated, with a sceptre in his hand.

The first warden, called inspector, represents the most illustrious Tito Harodim: second warden represents Adoniram, the son of Abda; all the rest are ranged angularly. The most puissant, and all the brethren, are decorated with a large red ribbon, from the right shoulder to the left hip, to which is suspended a triangle fastened by a small green ribbon. On one side of the triangle are engraved the words, *Benchorim*, *Achard*, *Jachinai*; on the reverse, *Judea*, *Ky*, *Jea*. The aprons are white, lined with red, and bordered with green; in the centre, a star, with nine points, above a balance; and on the flap a triangle, with these letters, B. A. I. on each angle.

The Degree of Elected Knights, or Knights of the Ninth Arch, called a Chapter.—This chapter represents the audience chamber of Solomon, and is to be decorated with white and red hangings—the red with white flames.

There are nine lights in the east, and eight in the west. The master represents Solomon, seated in the east, with a table before him, covered with black, and is styled, Most Potent.

There is only one warden, in the west, who represents Stockin, with 7 brethren round him. All the brethren must be dressed in black, and their hats flapped, and a broad black ribbon from the left shoulder to the right hip, on the lower part of which are nine red roses, four on each side, and one at the bottom, to which is suspended a poniard. The aprons are white, lined with black, speckled with blood; on the flap a bloody arm with a poniard, and on the area a bloody arm holding by the hair a bloody head.

Near to the lodge, is a small, dark place, representing a cavern, in which is placed a lamp, a place representing a spring, with a bason to hold water, and a table, on which are laid a poniard, and a representation of a bloody head, as just severed from the body. Near the table a large stone to sit on, and below the lamp, in capital letters, VENGEANCE.

The Degree of Elected Grand Master, or Illustrious Elected of Fifteen.—This lodge represents Solomon's apartment, and is to be decorated in the same manner as that of the *Nine Elect*. There are two wardens; the senior is called Inspector.

This lodge should consist of only fifteen members; but should there be more at a time of reception, they must attend in the antichamber.

The apron peculiar to this degree is white, and bordered with black; and on the flap, three heads or spikes in form of a triangle; the jewel is the same as that of the *Nine Elect*, only on that part of the black ribbon which crosses the breast, there should be the same device as upon the apron.

Illustrious Knights, or Sublime Knights Elected.—This lodge is called a grand chapter; Solomon presides, and of course is to be decorated with a sceptre. In place of two wardens, there are a grand inspector, and grand master of ceremonies.

The jewel worn in this lodge is a sword, intended to represent a sword of justice, hung to a large black ribbon; on the part crossing the breast, must be an inflamed heart; which is also to be painted on the flap of the apron. The chapter is illuminated by twelve lights.

Here follow the names of the twelve illustrious knights, with the tribes over which they respectively presided:

1.	Joabert, who presided over the tribe of	Judah.
2.	Stockin, - - -	Benjamin.
3.	Terrey, - - -	Simeon.
4.	Morphey, - - -	Ephraim.
5.	Alycuber, - - -	Manasseh.
6.	Dorson, - - -	Zebulun.
7.	Kerim, - - -	Dan.
8.	Berthemar, - - -	Asher.
9.	Tito, - - -	Naphtali.
10.	Terbal, - - -	Reuben.
11.	Benachard, - - -	Issachar.
12.	Taber, - - -	Gad.

The illustrious knights gave an account to Solomon every day, of the work done in the temple, by their respective tribes, and received their pay.

This chapter is closed by 12.

The Degree of Master of Architects.—This chapter is painted white, with red flames; by which is signified the purity of heart and zeal, that should be the characteristick of every grand master architect. It must have in it a delineation of the five orders of architecture; together with a representation of the north star, with seven small stars round it, which signify, that as the north star is a guide to mariners, so ought virtue to be the guide of grand master architects. The jewel is a gold medal, on both sides of which are engraved the five orders of architecture, suspended by a broad, dark, stone-coloured ribbon, from the left shoulder to the right hip.

Every grand master architect must be furnished with a case of mathematical instruments.

The Degree of Knights of the Ninth Arch.—To form a lodge of this degree, five persons at least must be present.

1st. The most potent grand master, representing Solomon in the east, seated in a chair of state, under a rich canopy, with a crown on his head, and a

sceptre in his hand. He is dressed in royal robes of yellow, and an ermined vestment of blue satin, reaching to the elbows; a broad purple ribbon from the right shoulder to the left hip, to which is hung a triangle of gold.

2. The grand warden, representing the king of Tyre, on his left hand, seated as a stranger, clothed in a purple robe, and a yellow vestment.

3. The grand inspector, representing G— in the west, with a drawn sword in his hand.

4. The grand treasurer, representing Joabert, in the north, with a golden key to his fifth button-hole, and upon it the letters, I. V. I. L. *Juvenis verbum intre Leonis.*

5. The grand secretary, representing Stockin in the south.

The four last mentioned officers to be ornamented with the same ribbon and jewel as the M. P. and to sit covered. The three last to have robes of blue without vestments.

No person can be admitted to this degree without having previously taken all the preceding degrees.

Perfection, or Grand Elect, Perfect and Sublime Mason.—The lodge of perfection, or ultimate degree of ancient masonry, should represent a subterraneous vault, painted red, and adorned with many colours, and columns of a flame colour. Behind the master must be a light to shine through a triangular sun; and before him there must be a pedestal, appearing to be broken. There ought to be several other lights, arranged numerically according to the different stages of masonry.

The most perfect, grand elect and sublime master, in this degree, is to represent Solomon, seated in the east, dressed in royal robes, and having a crown and sceptre placed on a pedestal before him. The two grand wardens are seated in the west. On the right hand of the most perfect sits the grand treasurer, having a table before him, upon which must be placed some perfumes, with a small silver hod, and a trowel of gold. On his left hand sits the grand secretary, with a table also before him, on which must be seven loaves of shew bread, with a cup of red wine for libation, and also jewels for the candidates at their reception.

The jewels appertaining to this degree are a crowned compass, extended to ninety degrees; or, a quadrant, a sun in the centre; and on the reverse, a blazing star, enclosing a triangle, hung to a broad flame coloured ribbon, of a triangular form, round the neck; and also, a gold ring with this motto, "Virtue unites what death cannot part."

The apron must be flamed with red, a blue ribbon round the edge, and the jewel painted on the flap The brethren must be dressed in black, with swords in their hands.

ARCHITECTURAL DESCRIPTION

OF THE NEW MASONICK HALL, PHILADELPHIA.

THIS new gothic structure is situated on the north side of Chesnut, between Seventh and Eighth streets, and is a chaste specimen of that order.

The design was adopted by the grand lodge of Pennsylvania, Nov. 21, A. D. 1808; and the foundation stone laid in masonick form in the north-east corner of the building on the 17th of April, 1809, at 8 o'clock in the morning.

The building measures in front from east to west 82 feet, and in breadth from north to south 69. It stands from the portæ or gateways (which are immediately upon the line of the street) 50 feet, a distance calculated to exhibit its general effect at one view.

The brick work in front is supported by buttresses of parti-coloured marble, enriched with niches for statues, which are capped by triangular pinnacles, and connected together by an embattled parapet, coped with marble.

The principal entrance into the hall is by a large and elegant flight of steps, occupying the whole space between the two centre buttresses; through a door-way with raised pannels of curled maple, the jambs splayed and ornamented with clustered reeds, over which is a circular window 4 feet in diameter, enriched with tracery, which admits light to the vestibule.—The frontispiece on either side of the door, is composed of columns and wainscoting supporting triangular pinnacles ornamented with tracery.

The windows on each side of the centre buttresses, are divided by mullions into three compartments, which divaricate from the springing, and terminate in the crown of the arch.

That part of the front between the two centre buttresses, being rough cast, and the most ornamented part of the building, gives the brick-work on either side the effect of wings (although upon the same plane) which breaks the line of sameness, and produces a beautiful contrast.

The steeple is built of wood in stories, and rises out of the roof in the centre of the building; its whole height from the ground being 180 feet. The first story is 20 feet square, with clustered columns on the corners, surmounted by a cornice and embattled parapet.

The second story is 14 feet square with one column upon each corner, also surmounted by a cornice and embattled parapet, ornamented with niches and windows on all sides. Within the battlements of this story, springs an octagonal spire, capped by a ball, cardinal points, square, and compasses, &c.

The building was designed by brother William Strickland, architect, and executed by brother John Darrah, master builder, under the immediate direction of the following brethren, composing a building committee, viz. George A. Baker, P. Le Barbier Duplessis, Richard Tybout, Thomas Passmore.

The following is a copy of the inscription on the foundation stone, the dimensions of which are 4 feet 2 inches in length, and 2 feet in breadth:—

" Anno Summæ Republicæ
Fœderatæ Libertatis XXXIII.
Salutis Humanæ M. D. C. C. C. J. X. Mensis
Aprilis die XVII.
Hunc Primum Lapidem
Pennsylvaniensis Latomorum Aulæ
Posuerit
Honoratissimus Jacobus Milnor Eques
Summus Latomorum Pennsylvaniæ
Magister
Assidentibus
Viro Ornatissimo Petro Le Barbier Duplessis Equite
Summi Magistri Deputato
Viris Ornatissimis
Ric. Tybout et Rob. Poalk Summis Gubernatoribus
Plaudente amplissima Fratrum Corona."

We are happy to find that brother William Strickland, whose talents as an architect stand unrivalled, has published an engraving of this eminently magnificent structure. It certainly is the most beautiful masonick temple erected since the days of Solomon. We doubt not that the remuneration will be equivalent to the talents of the artist; as we hope this picture will adorn every lodge in the Union.

OF IMPORTANCE TO THE MASONICK WORLD.

WASHINGTON MONUMENT.

Agreeably to previous arrangements, the Managers of the Monument met in Howard's Park at 12 o'clock, on Tuesday the 4th of July, 1815, and in the presence of from 25 to 30,000 of their fellow citizens, among whom were a number of the reverend clergy, the president and members of the Cincinnati of Maryland, his excellency the Governor, R. W. G. M. and members of the Grand Lodge of Maryland and the subordinate lodges of Baltimore; the mayor and city council of Baltimore; officers of the army and navy; major general R. G. Harper and aids; and the third brigade of Maryland militia, under the command of Brigadier Gen. Sterret; they proceeded to perform the pleasing duty assigned them by the legislature of Maryland, of laying the first corner stone of a Monument, to be erected in the

city of Baltimore, to the memory of General Washington, the father of the republick.

In an elevated situation near the spot prepared for laying the corner stone, was exhibited an excellent likeness of the deceased hero and sage, an original portrait, painted by Mr. REMBRANDT PEALE; and, immediately under the picture, a correct and beautiful representation of the MONUMENT to be erected, as designed by Mr. MILLS, painted by Mr. HENRY WARREN. These were richly decorated by Mr. HUGH FINDLEY, forming together an appropriate TROPHY for the occasion; and, at the beginning of the ceremony, the Ensigns from the attending volunteer corps displayed their flags, on which were painted THE ARMS OF THE UNITED STATES, around the Trophy.

The ceremonies of the day were commenced by some national airs from a volunteer band of amateurs, Mr. Bunyie leader.

A salute of 39 guns, commemorative of the number of years which was on that day completed since the declaration of independence.

Washington's march, by the band.

James A. Buchanan, Esq. president of the board of managers, then addressed the audience in an eloquent and appropriate manner.

After which a solemn and well adapted prayer was addressed to the Throne of God, by the Right Reverend Bishop KEMP.

The president, accompanied by the Board of Managers, then descended to the place where the corner stone was suspended, and by their secretary invited his excellency Levin Winder,, R. W. G. Master of Masons, Col. John E. Howard, president, and Gen. S. Smith, vice-president of the Cincinnati, and Edward Johnson, .mayor of the city of Baltimore, to witness the laying of the stone. To whom, when assembled, the president made the following address: "I have gentlemen, been requested by the board of managers, to ask your participation with them on this interesting occasion; and worshipful sir, (addressing the R. W. G. Master) to present you with these implements, (handing the square, plumb and level,) used by your ancient fraternity, with which you will be pleased to proceed and ascertain the fitness of this stone."

The R. W. G. Master replied, "Honourable sir, in behalf of the free and accepted masons of this state, I accept with pleasure your invitation, and it will afford us peculiar satisfaction to render all the assistance within our power, so that the stone may be laid agreeably to the ancient usages of the order, especially, as the object of the building to be erected is to hand down to the latest posterity, the virtues and patriotism of the greatest of men; who, during his valuable life, honoured our order by becoming a zealous and faithful member of the fraternity."

His excellency the R. W. Grand Master, then proceeded to try the fitness of the stone, and addressing the president, pronounced the same "true and trusty."

The architect, assisted by Messrs. William Steuart and Thomas Towson, the operative masons, under the direction of the president, placed the stone in its proper position.

The secretary then deposited in the stone a copper plate, on one side of which was engraved,

" On the 4th of July, A. D. 1815,
was laid this
FOUNDATION STONE,
Of a monument to be erected to the
memory of
GEORGE WASHINGTON."

On the reverse,

" MANAGERS:

John Comegys,	Washington Hall,
James A. Buchanan,	Lemuel Taylor,
Robert Gilmor, jun.	George Hoffman,
Isaac M'Kim,	Edward J. Coale,
Wm. H. Winder,	James Partridge,
David Winchester,	N. G. Ridgely,
Fielding Lucas, jun.	Robert Miller,
James Calhoun, jun.	Nath'l F. Williams,
James Cocke,	Levi Hollingsworth,
John Frick,	William Gwynn,
James Williams,	Benj. H. Mullikin.
James Barroll,	

ELI SIMKINS, Secretary.
ROBERT MILLS, Architect.
The scite presented by JOHN EAGAR HOWARD, Esq.
EDWARD JOHNSON, Mayor of the city."

And a sealed glass bottle, containing a likeness of Washington, his valedictory address, the several newspapers printed in this city, and the different coins of the United States. On this stone was engraved—

" WILLIAM STEUART and THOMAS TOWSON,
Stone Cutters;
SATER STEVENSON,
Stone Mason."

The president, accompanied by the R. W. Grand Master, the president and vice-president of the Cincinnati, and the mayor of the city, proceeded and settled the stone. The Grand Master then pronounced, " May the Grand Architect of the Universe grant a blessing on this foundation stone, which

we have now laid, and by his providence enable us to finish this and every other work which may be undertaken for the benefit of the republick and the perpetuity of our free institutions.

The R. W. Grand Master then received severally the vessels containing corn, wine and oil, and addressed the president—"Sir, as the scattering of corn, and the pouring out of wine and oil, on such occasions, are a part of our ancient ceremonies, with your assent I will perform that duty." The president signified his assent, when the grand master scattered the corn, and poured out the wine and oil on the stone, saying " May the all-bountiful Author of nature bless this city with an abundance of corn, wine and oil, and with all the necessaries, conveniencies and comforts of life; and may the same Almighty Power preserve this city from ruin and decay, to the latest posterity."

The R. W. Grand Master then addressed the Rev. John Hargrove, Grand Chaplain, and said: " Have we here the first and greatest light of masonry?"

He replied, " It is in my hands, R. W."

The R. W. Grand Master again asked, " What instructions does it give on this occasion?"

The Grand Chaplain read the following select passages from the Holy writings:

" Thus saith the LORD GOD, behold I lay in Zion for a foundation, a *stone*, a *tried stone*, a precious *corner stone*, a sure foundation, &c.

Judgment also will I lay to the line, and righteousness to the plummet."

Isaiah, xxviii. ch. 16, 17 v.

" For behold the stone which I have laid before Joshua: upon one stone shall be seven eyes: Behold I will engrave the engraving thereof, saith the LORD OF HOSTS."

Zech. iii. ch. 9 v.

" Bless ye the LORD all ye servants of the Lord.
Lift up your hands in the sanctuary and bless the Lord.
The Lord that made heaven and earth bless thee out of Zion."

Psalm cxxxiv.

Grand Honours by the Masons.

The president then addressed Mr. Mills:

" The Managers, appointed by the legislature of Maryland, to superintend the erection of this Monument, intended to hand down to the latest generation, the love of country, the disinterestedness, the valour and the patriotism of one of the greatest and best of men, that ever lived in any age; having the most unbounded confidence in your skill and integrity as an architect, do now entrust you with these symbols, (handing the S. P. and L.) by which you are to prosecute according to that design (pointing to the representation of the monument as designed by Mr. Mills, painted by Mr. H. Warren;) a

monument which may do honour to yourself as an architect, as well as those who have confided in you, and be in some degree commensurate with its object."

Mr. Mills replied—

"The honour, sir, that you have been pleased to confer upon me I hope to prove that I duly appreciate, by a faithful performance of the duties incumbent on me as your architect.

"I feel a double inducement to use my best exertions to execute faithfully and with ability the important duty entrusted to me, from the recollection, that the work to be performed is, the execution of a monument to perpetuate our country's gratitude to THE FATHER OF HER LIBERTIES; and that you have given a preference to native genius in the choice of a design for the work."

The Rev. Dr. Inglis then addressed the throne of Divine Grace, in a sublime closing prayer.

Musick. First solemn, then national.

Grand salute of 100 guns, the band playing a national air.

The whole ceremonies of the day were concluded by three vollies from the whole line of infantry.

The evening sky was beautifully bespangled by rockets thrown from the Java frigate, and from the mansion of Col. Howard, in the Park. They rose in a brilliant line of fire, and forming a graceful arch, broke into stars as they descended. Divine Providence seemed to smile upon the occasion; the air was delightfully cool, and the firmament serene. The evening silence and tranquillity that closed the joyful turbulence of the day, formed a striking contrast, and seemed to display that sobriety of pleasure which the solemnity of the occasion demanded.

A nation's prayers, his life to save,
To heav'n in clouds of incense rose:
A nation's tears bedew his grave,
And angels guard his sweet repose.
The PATRIOT's dead! a nation weeps!
In dust COLUMBIA's GUARDIAN sleeps.
Thy ways, O KING OF KINGS, are just
Or when we live, or turn to dust:
Then cease from man, look up on high,
Our only hope's above the sky.

'Till we the Lodge of perfect light attain,
We ne'er shall meet our Washington again

POPULATION OF THE UNITED STATES IN 1810.

District of Maine,	228,705
Vermont,	217,913
New Hampshire,	214,414
Massachusetts,	472,040
Rhode Island,	76,931
Connecticut,	261,942
New York,	959,220
New Jersey,	245,562
Pennsylvania,	810,163
Delaware,	72,674
Maryland,	380,546
Virginia,	965,079
Kentucky,	406,511
North Carolina,	563,526
South Carolina,	414,935
Tennessee,	261,727
Ohio,	230,760
Georgia,	252,433
Orleans Territory,	76,556
Missisippi Territory,	40,352
Indiana Territory,	24,520
District of Columbia,	24,023
Louisiana,	20,845
Illinois,	12,282
Michigan,	4,762
Total in 1810,	7,238,421
Total number in 1800,	5,276,786
Increase in 10 years,	1,961,635

INCREASE OF TOWNS AND CITIES.

	1790	1800	1810
Boston,	18,038	24,937	33,214
New-York,	33,138	60,489	96,373
Philadelphia,	42,529	61,987	92,247
Baltimore,	12,503	26,514	46,485

LIST OF THE PRINCIPAL LODGES

IN THE

UNITED STATES.

COLLATED FROM, AND COMPARED WITH, COPIES FROM THE ORIGINAL RECORDS OF THE SEVERAL GRAND LODGES IN THE UNION; INCLUDING A LIST OF THE LODGES IN HIS BRITANNICK MAJESTY'S PROVINCES OF UPPER AND LOWER CANADA AND NOVA SCOTIA.

THE GRAND LODGE OF NEW-HAMPSHIRE *was first formed the 8th of July, A. L.* 5789. *A number of lodges in this state had received warrants from Massachusetts, which united in the establishment of this grand lodge, and came under its jurisdiction.—Its meetings are holden at Portsmouth, in January, April, July and October, and has the following number of Lodges under its jurisdiction.*

1	St. John's,	Portsmouth.	
2	Columbian,	Nottingham.	
3	Rising Sun,	Keene.	
4	Jerusalem,	Westmoreland.	
6	Franklin,	Hanover.	
7	Benevolent,	Amherst.	
8	North Star,	Lancaster.	
9	Hiram,	Claremont.	
10	Union,	Orford.	
11	Blazing Star,	Concord.	
12	Faithful Lodge,	Charlestown.	
13	Washington,	Exeter.	
14	King Solomon's,	N. London.	
15	Mount Vernon,	Washington.	
16	Olive Branch,	Plymouth.	
17	Morning Star,	Moultonborough.	
18	Charity,	Fitzwilliam.	
19	Sullivan,	Deerfield.	
20	Centre Lodge,	Sanbornton.	
21	Humane,	Rochester.	
22	Bethel,	New Ipswich.	

THE GRAND LODGE OF MASSACHUSETTS *was established on the 27th of December, A. D.* 1769, *under authority of the grand lodge of Scotland, but the grand masonick union being formed on the 19th of June, A. D.* 1792, *the grand lodge has regularly proceeded, since that period. The following subordinate lodges are under the superintendance of the Twelve District Deputy Grand Masters, according to the districts:—viz.*

FIRST DISTRICT.

St. John's, Boston.
St. Andrew's, Boston.
Massachusetts, Boston.
King Solomon, Charlestown.
Columbian, Boston.
Washington, Roxbury.
Union, Dorchester.
Hiram, Lexington.
Meridian, Needham.
Mount Moriah, Reading.
Mount Lebanon, Boston.
Rural, Quincy.
Constellation, Dedham.
Amicable, Cambridgeport.

SECOND DISTRICT.

St. John's, Newburyport.
Tyrian, Gloucester.
St. Peter, Newburyport.
Unity, Ipswich.
Essex, Salem.
Merrimack, Haverhill.
St. Mark, Newburyport.
Mount Carmel, Lynn.
Jordan, Danvers.

THIRD DISTRICT.

Old Colony, Hingham.
Adams, Wellfleet.
Fellowship, Bridgewater.
Forefather's Rock, Plymouth.
King Hiram, Provincetown.
Fraternal, Barnstable.
Sumner, Dennis.
Corner Stone, Duxbury.

FOURTH DISTRICT.

Bristol, Attleborough.
Montgomery, Franklin.
Eastern Star, Rehoboth.
King David, Taunton.
Rising Star, Sharon.
Washington Remembered, New-Bedford.

FIFTH DISTRICT.

Trinity, Lancaster.
Middlesex, Framingham.
St. Paul's, Groton.
Corinthian, Concord.
Social, Ashby.
Aurora, Leominster.
Pentucket, Chelmsford.
Fredonia, Northborough.

SIXTH DISTRICT.

Morning Star, Worcester.
Fayette, Charlton.
Thomas, Monson.
Olive Branch, Oxford.
Meridian Sun, Brookfield.
Mount Zion, Hardwich.
Harris, Templeton.
Charity, Mendon.
Humanity, Brimfield.
Thompson, Rutland.

SEVENTH DISTRICT.

Federal, Blandford.
Republican, Greenfield.
Harmony, Northfield.
Jerusalem, Williamsburg.
Mount Pleasant, Granville.
Pacific, Leverett.
Mount Vernon, Belchertown.
Rising Sun, Sandisfield.
Friendly Society, W. Springfield.

EIGHTH DISTRICT.

Friendship, Williamstown.
Cincinnatus, G. Barrington.
Sincerity, Partridgefield.
Franklin, Adams south Village.
Evening Star, Lenox.
Wisdom, West Stockbridge.
Sheffield, Sheffield.
Mystick, Lanesborough.

NINTH DISTRICT.

Portland, Portland.
Kennebeck, Hallowell.
United, Topsham.
Saco, Saco.
Pythagorian, Fryburgh.
Cumberland, New Gloucester.
Oriental, Bridgetown.
Solar, Bath.
Ancient Land Mark, Portland.
Oxford, Paris.
Oriental Star, Livermore.
York, Wells, 2d Parish.
Maine, Farmington.
Freeport, Freeport.

TENTH DISTRICT.

Hancock, Castine.
Amity, Camden.
Rising Virtue, Bangor.
Orient, Thomastown.
St. George, Warren.
Felicity, Buckstown.
Lincoln, Wiscasset.

ELEVENTH DISTRICT.

Warren, Machias.
Tuscan, Columbia.
Eastern, Eastport.

TWELFTH DISTRICT.

Union, Nantucket. | *King Solomon in Perfection*, Holmes's Hole.

Out of the Commonwealth, but under the Jurisdiction.
St. John's, Stabrook, Demarara, West Indies.

THE GRAND LODGE OF RHODE ISLAND *was organized on the 25th of June, A. D.* 1791, *and has the following number of regular lodges under its jurisdiction.*

1 St. John's Lodge, Newport.
2 St. John's, Providence.
3 Washington, Warren.
4 Mount Vernon, Providence.
5 Washington, Washington county.
6 St. Alban's, Bristol.
7 Friendship, Gloucester.
8 Mount Moriah, Smithfield.
9 Harmony, Pawtuxet.
10 Union, North Providence.
11 King Solomon's, East Greenwich.
12 Manchester, Coventry.
13 Morning Star, Cumberland.

THE GRAND LODGE OF CONNECTICUT *was constituted on the 8th of July, A. D.* 1789, *and has the following number of regular lodges under its jurisdiction.*

1 Hiram, New Haven.
2 St. John's, Middletown.
3 St. John's, Fairfield.
4 St. John's, Hartford.
5 Union, Greenwich.
6 St. John's, Norwalk.
7 King Solomon's, Woodbury.
8 St. John's, Stratford.
9 Compass, Wallingford.
10 Wooster, Colchester.
11 St. Paul's, Litchfield.
12 King Hiram, Derby.
13 Montgomery, Salisbury.
14 Frederick, Farmington.
15 Moriah, Canterbury.
16 Temple, Cheshire.
17 Federal, Watertown.
18 Hiram, Newtown.
19 Washington, Huntington.
20 Harmony, Berlin.
21 St. Peter's, New Milford.
22 Hart's, Woodbridge.
23 St. James's, Preston.
24 Uriel, Mansfield.
25 Columbia, Stepney.
26 Columbia, East Haddam.
27 Rising Sun, Washington.
28 Morning Star, East Windsor.
29 Village, New Hartford.
30 Day Spring, Hamden.
31 Union, New London.
32 Meridian Sun, Warren.
33 Friendship, Southington.
34 Somerset, Norwich.
35 Aurora, Harwinton.
36 St. Mark's, Granby.
37 Western Star, Norfolk.
38 St. Alban's, Guilford.
39 Ark, Weston.
40 Union, Danbury.
41 Federal, Brookfield.
42 Harmony, Waterbury.
43 Trinity, Killingworth.
44 Eastern Star, Windham.
45 Pythagoras, Lyme.
46 Putnam, Pomfret.
47 Morning Star, Oxford.
48 St. Luke's, Kent.
49 Jerusalem, Ridgefield.
50 Warren, Andover.
51 Warren, Chatham.
52 Mount Olive, Saybrook.
53 Widow's Son, North Stonington.

THE GRAND LODGE OF VERMONT *was constituted on the 14th of October, A. D.* 1794, *and has the following number of regular lodges under its jurisdiction.*

1 Vermont lodge, Windsor.
2 Center lodge, Rutland.
3 Blazing Star, New Fane.
4 Mount Moriah, Wardsborough.
5 Pacifick, Wilmington.
6 Columbian, Brattleborough.
7 Golden Rule, Putney.
8 Dorchester, Vergennes.

9	Union,	Middlebury.	
10	Washington,	Burlington.	
11	Hiram,	Pawlet.	
12	Aurora,	Montpelier.	
13	Franklin,	St. Alban's.	
14	Olive Branch,	Chester.	
15	Newton,	Arlington.	
16	Harmony,	Danville.	
17	Federal,	Brookfield.	
18	Meridian Sun,	Greensborough.	
19	Morning Sun,	Bridport.	
20	Cement,	Westhaven.	
21	Friendship,	Charlotte.	
22	Lively Stone,	Derby.	
23	Warren,	Woodstock.	
24	George Washington,	Chelsea.	
25	Rainbow,	Middletown.	
26	Morning Star,	Poultney.	
27	Rising Sun,	Royalton.	
28	Tabernacle,	Bennington.	
29	Farmers,	Danby.	
30	St. John's,	Springfield.	
31	Charity,	Newbury.	
32	Green Mountain,	Ludlow.	
33	United Brethren,	Norwich.	
34	Mount Vernon,	Hydepark.	

THE GRAND LODGE OF NEW-YORK *was first constituted under authority of a warrant from the Duke of Atholl, in* 1781; *but, in pursuance of the example of their sister states, the said Provincial Grand Lodge was, at the city of New-York on the 5th day of September, A. D.* 1787, *closed* sine die, *and the present Grand Lodge regularly constituted. It now has, under its jurisdiction, the following regular lodges.*

St. John's Lodge, No. 1,	New-York.	Washington,	Fort Edward.
St. John's, No. 6,	do	St. Simon and St. Jude,	Fishkill.
Hiram,	do	Hudson Lodge,	Hudson.
St. Andrew's,	do	Jamaica,	Jamaica.
Trinity,	do	Hiram Lodge,	Lansingburg.
Temple,	do	Unity Lodge,	Canaan.
Phœnix,	do	Steuben,	Newburg.
Washington,	do	St. John's,	Warwick.
Holland,	do	La Fayette,	Armenia.
Albion,	do	Washington,	Clermont.
Abram's,	do	St. John's,	Florida.
Adelphi,	do	Livingston,	Kingston.
Warren,	do	Montgomery,	Stillwater.
L'Unité Americaine,	do	Amicable,	Whitestown.
Clinton,	do	Ontario Lodge,	Canandaigua.
Erin,	do	Aurora,	Hampton.
Mount Moriah,	do	Huntington,	Huntington.
Morton,	do	Paine Lodge,	Armenia.
Benevolent,	do	Livingston,	Kingsbury.
Woods,	do	Freehold Lodge,	Freehold.
New Jerusalem,	do	Union,	Newton, Long Island.
L'Union Francaise,	do	Harmony,	Catskill.
La Sincerité,	do	Rural,	Cambridge.
Howard,	do	Federal,	Hoosick.
Temple Lodge,	Albany.	Courtlandt,	Courtlandt.
Union Lodge,	ditto	Amicable,	Herkimer.
Mount Vernon,	ditto	Columbus,	South East.
White's,	ditto	Franklin,	Ballstown.
Master's Lodge,	ditto	Columbus,	Frederickstown.
Bern,	ditto	Otsego,	Cooperstown.
Morning Star,	ditto.	Montgomery,	Broadalbin.
Solomon's,	Poughkeepsie.	Patriot,	Pittstown.
St. George's,	Schenectady.	Canaan,	Canaan.
St. Patrick's,	Johnstown.	Orange,	Waterford.
Fortitude,	Brooklyn.	Orange,	Goshen.
Temple Lodge,	North East Precinct.	St. Andrew's,	Stanford.

Westchester,	Westchester.
Beekman,	Beekmantown.
Apollo,	Troy.
Coxsackie,	Coxsackie.
North Star,	Salem.
Schoharie Union,	Schoharie.
Aurora,	Fairfield.
Liberty,	Granville.
United Brethren,	Cazenovia.
Western Star,	Unadilla.
Suffolk,	Smithtown.
Morton,	Hempstead, Long Island.
Bath,	Bath.
St. Paul's,	Conajoharie.
Morton,	West Chester.
St. James's,	Middletown.
Tioga Lodge,	Union.
Moriah,	Marbletown.
Montgomery,	Rhinebeck.
Homer,	Schaticoke.
Adoniram,	Franklin.
Genoa Lodge,	Cayuga.
Sharon Felicity,	Sharon.
Montgomery,	Montgomery.
Schodach,	Schodach.
Hiram,	Mount Pleasant.
Federal,	Paris.
Morton,	Bedford.
Salem,	North Salem.
St. Alban's,	Brooklyn.
Franklin,	Charlestown.
Tioga,	Union.
Walton,	Duanesburg.
Village Lodge,	Marcellus.
Horizontal,	Frederick.
Roman,	Rome.
Herschel,	Hartford.
Hiram,	Aurelius.
Morton,	Schenectady.
Asylum,	Coeymans.
Selected Friends,	Camillus.
Western Star,	Scipio.
Sylvan,	Sempronius.
Western Star,	Sheldon.
Moriah,	De Ruyter.
Rising Sun,	Adams.
Gilboa,	Blenheim.
Northern Constellatian,	Malone.
Harmony,	Chazy.
St. John's,	Greenfield.
Morning Star,	Pittsford.
Delhi,	Delhi.
Genesee,	Honeydye.
Sullivan,	Lenox.
Homer,	Homer.
St. John's,	Wilmington.
Friendship,	Owego.
Ark,	Geneva.
Champion,	Champion.
St. Laurence,	Kortright.
Harmony,	Tompkins.
Village,	Marcellus.
Aurora,	Meredith.
Harmony,	Riga.
Richfield,	Richfield
Hamilton,	Eaton.
Olive Branch,	Litchfield.
Farmer's Lodge,	Easton.
Meridian Sun,	Butternuts & N. Lisbon.
Western Light,	Lisle.
Solomon's, Mark Master's,	49 N. East.
Warsaw,	Warsaw.
Sanger,	Sangerfield.
Northern Light,	Dekalb.
Western Star,	Bridgewater.
Scipio,	Aurora.
Hampton, Sag Harbour,	Long Island.
Genesee,	Avon.
Eastern Light,	Watertown.
Rising Sun,	Trenton.
Genesee,	Richmond.
Morton,	Walton.
Sincerity,	Phelps.
Hiram,	Huntington.
Steuben,	Steuben.
Renssalaer,	Renssalaerville.

THE GRAND LODGE OF NEW-JERSEY *was constituted on the 18th of December, A. D.* 1786, *and has, under its jurisdiction the following number of regular lodges.*

1	Solomon's Lodge,	Somerville.
2	St. John's,	Newark.
5	Trenton,	Trenton.
8	Harmony,	Newtown.
9	Brearly,	Bridgetown.
11	Woodbury,	Woodbury.
12	Washington,	N. Brunswick.
13	Paterson,	Orange.
14	Farmer's,	Newtown.
15	Federal,	Amwell.
16	Olive Branch,	Greenwich.
17	Cincinnati,	Hanover.
18	Mount Holly,	Mount Holly.
19	Salem,	Salem.
20	Trinity,	Middletown Point.
21	Union,	Orange.
22	Friendship,	Port Elizabeth.
23	Augusta,	Frankford.
24	United,	Sandyston.
25	Hiram,	Flemington.
26	Hope Lodge,	Hope
27	Mount Moriah,	New Brunswick
28	St. Tammany,	Morristown.
29	Independence,	Hackett's Town.
30	Princeton,	Princeton.
31	Mansfield,	New Hampton.
32	Sharp Town,	Sharp Town.
33	Chatham,	Chatham.

THE GRAND LODGE OF PENNSYLVANIA *was first formed by authority of a warrant from the Grand Lodge of England, on the 20th of June, 1764, and on the 25th of September, A. D.* 1786, *was closed, at the city of Philadelphia,* sine die, *and the present Grand Lodge was regularly opened.—It has, under its jurisdiction, the following number of regular lodges:—*

No.		
2,		Philadelphia.
3,		ditto.
5,		Cantwell's Bridge, Delaware.
9,		Philadelphia.
19,		Philadelphia.
21,	Perseverance,	Harrisburg.
22,		Sunbury.
25,		Bristol.
43,		Lancaster.
45,		Pittsburg.
46,		Ephrata.
50,		West Chester.
51,		Philadelphia.
52,	Harmony,	Philadelphia.
59,	Washington,	Philadelphia.
60,	Lodge of Hope and Good Intention,	Brownsville.
61,		Wilkesbarre.
62,		Reading.
64,		Greensburg.
66,		Robinson township.
67,	Concordia Lodge,	Philadelphia.
69,		Chester.
70,		Tyoga Point.
71,	Orange Lodge,	Philadelphia.
72,	Philadelphia Lodge,	Philadelphia.
73,	L'Amenité (French)	Philadelphia.
75,		Pugh town, Chester co.
77,	Les Freres Unis, Port d'Espagne,	in the island of Trinidad.
81,	Hiram,	Germantown.
82,		Milford.
83,	St. Tammany's,	Damascus, Wayne county.
84,		Somerset.
91,	Columbia Lodge,	Philadelphia.
92,	Union Lodge,	Union town.
94,	Orange, New Hope,	Bucks co.
100,	Rising Sun,	Bloomsbury.
102,	Jerusalem Lodge,	Frankford.
103,	Le Temple des Vertues Theologiales,	Hanna.
104,	Philanthropic,	Leacock township.
106,	Williamsport,	Lycoming co.
107,	Western Star Lodge,	Kaskaskia.
108,	Union,	Wysox and Orwell.
109,	Louisiana,	St. Genevieve.
110,	Youghiogania,	Connelsville.
111,	St. Louis,	St. Louis.
113,	Ohio,	Pittsburg.
114,	Solomon's,	Philadelphia.
115,	St. John's,	Philadelphia.
116,	Amecitia,	Marietta.
119,	North Star,	Clifford.
120,	Liberty,	Tioga.
121,	Union Lodge,	Philadelphia.
122,	Harmony Lodge,	New Orleans.
123,	St. John's Lodge,	York.
124,		Borough of Erie.
125,	Herman's Lodge, (German)	Philadelphia.
126,	Rising Star Lodge,	Philadelphia.
127,	Philanthropy,	Philadelphia.
128,	Temple,	Philadelphia.
130,	Phœnix,	Philadelphia.
131,	Industry,	Philadelphia.
132,	Brandywine Lodge,	Brandywine.
133,	St. James's Lodge,	Beaver.
134,	Franklin Lodge,	Philadelphia.
135,	Roxborough Lodge,	Roxborough
136,	Friendship,	Abington.
137,	Bedford Bath Lodge,	Bedford.
138,	Schuylkill Lodge,	Orwigsburg.
139,	Rising Sun,	Philadelphia.

List of Subordinate Lodges under the jurisdiction of the GRAND LODGE OF DELAWARE.

1	Washington,	Wilmington.	
2	St. John's,	Newcastle.	
3	Hiram,	Newark.	
4	Hope Lodge,	Laurel, Sussex co.	
5,	Cantwell's bridge,	Newcastle co.	
6	Hiram,	Wilmington.	
7	Union,	Dover.	
8	Union,	Port Penn.	
9	Temple,	Milford.	

THE GRAND LODGE OF MARYLAND *was constituted on the 17th of April, A. D. 1787, and has the following number of regular lodges under its jurisdiction.*

3	Washington Lodge,	Baltimore.	
13	Concordia,	Baltimore.	
25	Amicable,	Baltimore.	
26	Temple,	Reister's Town.	
33	Mount Moriah,	Hagerstown.	
34	St. John's,	Baltimore.	
39	Philadelphos,	Taney Town.	
44	Mount Ararat,	Belle Air.	
45	Cassia,	Baltimore.	
46	Door to Virtue,	Pipe Creek.	
48	Union,	Elkton.	
49	Somerset,	Princess Anne.	
50	Philanthropic,	Newmarket.	
51	Warren,	Baltimore.	
52	La Verité,	Baltimore.	
53	Harmony,	West Nottingham.	
54	Corinthian,	Baltimore.	
55	Worcester,	Worcester Co.	
56	Phœnix,	Baltimore.	

THE GRAND LODGE OF VIRGINIA *was constituted on the 30th of October, A. D. 1778, and has the following number of regular lodges under its jurisdiction.*

No.	*Name.*	*Where held.*
1	Norfolk,	Norfolk.
2	Kilwinning Cross,	Port Royal.
3	Blandford,	Blandford.
4	Fredericksburg,	Fredericksburg.
5	St. Tammany's,	Hampton.
6	Williamsburg,	Williamsburg.
7	Botetourt,	Gloucester co.
8	Cabin Point,	DORMANT.
9	York,	DORMANT.
10	Richmond,	Richmond.
11	Northampton,	DORMANT.
12	Kempsville,	Kempsville.
13	Staunton,	Staunton.
14	Manchester,	Manchester.
15	Petersburg,	DORMANT.
16	Lodge of Wisdom,	Norfolk.
17	Charlotte,	DORMANT.
18	Smithfield Union,	Smithfield.
19	Richmond Randolph,	Richmond.
20	Scotville,	DORMANT.
21	Winchester Hiram,	Winchester.
22	Alexandria Washington,	Alexandria.
23	Dinwiddie,	Dinwiddie co.
24	Pittsylvania,	DORMANT.
25	Lexington, *Now under the Grand Lodge of Kentucky.*	
26	Washington,	DORMANT.
27	Rockingham Union,	DORMANT.
28	Cumberland,	EXTINCT.
29	*No Lodge of this number.*	
30	Solomon's,	Suffolk.
31	Columbia,	DORMANT.
32	George,	Warminster.
33	Warren,	Warren.
34	Benevolent,	DORMANT.
35	Paris, *Now under the jurisdiction of the Grand Lodge of Kentucky.*	
36	St. John's,	Richmond.
37	Hick's Ford,	Greensville co.
38	Buckingham Union,	DORMANT.
39	Marshall,	Lynchburg.
40	Stevensburg,	Culpeper county.
41	Lebanon,	DORMANT.
42	Bath Union,	Warm Springs.
43	Fairfax,	Culpeper co.
44	Door to Virtue,	DORMANT.
45	Aberdeen,	DORMANT.
46	*Now under the jurisdiction of the Grand Lodge of Kentucky.*	
47	*Now under the jurisdiction of the G. Lodge of the Dist. Columbia.*	
48	Abingdon.	Washington co.
49	Green Briar,	Greenbriar co.
50	Dumfries,	Dumfries.
51	Paineville,	DORMANT.
52	Brunswick,	Brunswick co.
53	Chuckatuck,	Isle of Wight co.
54	Jerusalem,	Richmond.
55	Wythe Fraternal,	Wythe co.
56	Lodge of Naphtali,	Norfolk.
57	*Now under the jurisdiction of the G. L. of Kentucky.*	
58	Day,	DORMANT.
59	Hiram,	Westmoreland co.
60	Widow's Son,	Milton.
61	Chester,	DORMANT.
62	Lodge of Harmony,	DORMANT.
63	Fred'g American,	Fredericksburg.
64	Madison,	Madison county.
65	Jefferson,	Surry co.
66	Winchester Union,	Winchester.
67	Haymarket,	Centerville.
68	Rockbridge,	Lexington.
69	Warrington,	Fauquier co.
70	Cartersville,	DORMANT.
71	Way to Happiness,	Patrick co.

72. *No Lodge of this number.*
73 Ark, DORMANT.
74 Friendship, Lovingston.
75 London, DORMANT.
76 Center, Southampton co.
77 Franklin, Mecklenburg.
78 Washington, DORMANT.
79 Farnham, Richmond co.
80 Moorfield, Hardy co.
81 Salem, Paris.
82 Portsmouth, DORMANT.
83 Concord, Lunenburg.
84 Sycamore, King & Queen co.
85 Astrea, Sussex co.
86 Preston, King George co.
87 N. Glasgow Union, Amherst co.
88 Lancaster Union, Lancaster co.
89 Mount Horeb, Martinsburg, Berkeley co.
90 Charlottesville, Charlottesville.
91 Mount Nebo, Shepherdstown.
92 Rockfish Harmony, Nelson co.
93 Morgantown Union, Monongalia county.
94 P.E. Providence, Prince Edw'd co.
95 Liberty Lodge, Bedford co.
96 Halifax Hiram L. Halifax co.

THE GRAND LODGE OF KENTUCKY *was established on the 13th day of October, A. D.* 1800, *and has the following number of regular lodges under its jurisdiction.*

1 Lexington Lodge, Lexington.
2 Paris, Paris.
3 Georgetown, Georgetown.
4 Hiram's, Frankfort.
5 Solomon's, Shelbyville.
6 Washington, Bardstown.
7 Harmony, Natchez, M. T.
8 Abraham's, Louisville.
9 Jerusalem, Henderson.
10 Unity, Millersburgh.
11 St. John, Flemingsburgh.
12 Philanthropic, Davidson co. Tenn.
13 Cincinnati, Cincinnati, O.
14 Mount Vernon, Georgetown.
15 Vincennes, Vincennes, I. T.
16 Paris Union, Paris.
17 Russellville, Russellville.
18 St. Andrews, Cynthiana.
19 Washington, Washington.
20 Winchester, Winchester.
21 Madison, Huntsville, M. T.
22 Davies, Lexington.
23 Montgomery, Mount Sterling.
24 Allen, Glasgow.
25 Richmond, Richmond.
26 Maysville, Maysville.
27 Columbia, Columbia.
28 Union, Madison, I. T.

THE GRAND LODGE OF NORTH CAROLINA *was first in operation in* 1771, *under the authority of a charter from the Grand Lodge of Scotland. Its records were destroyed by the British army during the revolutionary contest. It recommenced its operations in A. D.* 1787, *and has the following number of regular lodges under its jurisdiction.*

1 St. John, Wilmington.
2 Royal White Heart, Halifax.
3 St. John, Newbern.
5 Royal Edwin, Windsor.
8 Phœnix, Fayetteville.
10 Johnston Caswell, Warrenton.
15 Washington, Beaufort County.
17 American George, Murfreesboro'.
18 King Solomon, Jones County.
24 Hiram, Williamsborough.
25 Pansophia, Moore County.
27 Mount Moriah, Iredell County.
30 St. Tammany, Wilmington.
31 Phœnix, Charlotte.
32 Freeland, Rowan County.
39 Davie, Bertie County.
40 Hiram, City of Raleigh.
45 Liberty, Wilkesborough.
47 Orange, Lincoln County.
53 Hall, Indian Town.
54 Unanimity, Edenton.
56 King Solomon, Northampton C.H.
57 St. Andrews, Louisburg.
58 Concord, Tarborough.
59 Perseverance, Plymouth.
62 Union, Waynesborough.
63 Camden, Jonesborough.
64 Kilwinning, Wadesborough.
65, Friendship, St. Stephen's, Miss. Territory

THE GRAND LODGE OF SOUTH CAROLINA *was established on the 24th of March, A. D.* 1787, *and has the following number of regular lodges under its jurisdiction.*

No. 2,	Marine Lodge,	Charleston.	No. 14,	Orange Lodge,	Charleston.
4	Union Kilwinning Lodge,	ditto	No. 36,		ditto
No. 5,		ditto	No. 43,		Peedee.
No. 6,		ditto	No. 46,		Charleston.
No. 7,		ditto	No. 55,	Kershaw Lodge,	Camden.
No. 9,		ditto	No. 56,	Marion,	Georgetown.
No. 12,		ditto	No. 68,		Columbia.

THE GRAND LODGE OF TENNESSEE *has the following number of regular lodges under its jurisdiction.*

2	Tennessee Lodge,	Knoxville.	6 King Solomon's,	Gallatin.
3	Greenville,	Greenville.	7 Hiram,	Franklin.
4	Newport,	Newport.	8 Cumberland,	Nashville.
5	Overton,	Rogersville.	9 Western Star,	Port Royal.

THE GRAND LODGE OF OHIO *has the following number of regular lodges under its jurisdiction.*

2	NovaCesarea Harmony,	Cincinnati.	17	Washington,	Hamilton.
3	Erie,	Warren.	18	Hiram,	Delaware.
4	New-England,	Worthington.	19	Jerusalem,	Hartford.
5	Amity,	Zanesville.	20	Farmer's,	Belpre.
6	Sciota,	Chillicothe.	21	Western Star,	Canfield.
7	Morning dawn,	Galliopolis.	22	Rising Sun,	Ashtabula.
8	Harmony,	Urbanna.	23	Pickaway,	Circleville.
9	Mount Zion,	Clinton.	24	Army Lodge.	———
10	Meridian Orb,	Painesville.	25	Paramutha,	Athens.
11	Center Star,	Grandville.	26	Lebanon,	Lebanon.
12	Unity,	Ravenna.	27	Morning Star,	Springfield
13	St. John's,	Dayton.	28	Temple,	Harpersfield.
14	Franklin,	Troy.	29	Clermont Amity,	Williamsburg.
15	Concord,	Cleaveland.	30	Ohio,	Columbus & Franklinton.
16	Belmont,	St. Clairsville.			

THE GRAND LODGE OF GEORGIA *was held under warrants from the Grand Lodges of England and Scotland, which were resigned on the 16th of December, A. D.* 1786, *when the present Grand Lodge was estat lished. It has the following number of regular lodges under its jurisdiction.*

1	Solomon's Lodge,	Savannah.	22	La Constance,	Savannah.
2	Hiram Lodge,	ditto	23	Harmony,	Darien.
3	St. Patrick's,	Louisville.	24	Franklin,	Warrenton.
10	Union,	Savannah.	25	Royal Lodge,	Bourke.
17	Stith,	Sparta.	28	San Fernando,	Fernandina.
18	Social,	Augusta.			Amelia, E. F.
19	Houston,	Effingham.	29	———	Elberton.
20	Stephen's,	Waynesborough.			

LIST OF LODGES IN LOUISIANA, *formerly under the jurisdiction of the Grand Lodge of Pennsylvania.*

29	La Parfaite Union,	New Orleans.	118 La Persévérance,	ditto
83	La Charité Lodge,	ditto	129 L'Etoile Polaire,	ditto
117	La Concorde Lodge,	ditto		

THE GRAND LODGE OF NOVA SCOTIA *has the following number of regular lodges under its jurisdiction.*

Annapolis Royal,	Annapolis.	St. John's,	Halifax.
Cornwallis,	Halifax.	St. George,	Cornwallis.
Chester,	Chester.	St. George,	Maugerville, (N. B.)
Digby,	Digby.	Sun,	Sussex Vale, (N. B.)
Fidelity, 7th Regiment foot,	Halifax.	Solomon's,	Fredericksto, (N. B.)
Harmony,	Sidney.	St. John's,	Charlottetown.
Hiram,	Shelburne.	Trinity,	Halifax.
Hibernia,	Liverpool.	Temple,	Guysborough.
Parr,	Shelburne.	Union,	Halifax.
Royal Edwin,	Halifax.	Virgin,	Halifax.
St. Andrew's,	Halifax.		

THE GRAND LODGE OF UPPER CANADA *has the following number of regular lodges under its jurisdiction.*

No. 1, Newark,	Niagara.	No. 7, ———	———
No. 2,	Queenstown.	No. 8, ———	———
No. 3,	York,	No. 9, Bertie,	Fort Erie.
No. 4, Newark,	Niagara.	No. 10,	Barton.
No. 5, ———	———	No. 11,	Mohawk Village.
No. 6, ———	———	No. 12,	Stamford.

THE GRAND LODGE OF LOWER CANADA *has the following number of regular lodges under its jurisdiction.*

No. 9, In the 4th Bat. R. Artillery, at Quebec.	No. 5, Royal Edward, Edwardsburg.
No. 40, Quebec.	No. 6, Richlieu, at William Henry, L. C.
No. 241, do. These three on the Registry of England.	No. 7, Fidelity, 7th Reg. of foot.
No. 1, Glengary Lodge, in the 2d Bat. R. C. Volunteers.	No. 8, Union, Montreal.
No. 2, Royal Rose, in the 7th Reg. of foot.	No. 9, Select Surveyors, at Missisquoui Bay.
No. 3, St. John's, Lower Canada.	No. 10, Zion, Detroit.
No. 4, 2d Bat. 60th Regiment.	No. 11, Chambly.
	No. 12, St. Paul's, Montreal.

The Charters of the following Lodges in the West Indies were granted by the Grand Lodge of the state of Pennsylvania.

No. 46	Port-au-Prince,	No. 89	Aux Cayes,
No. 77	Trinidad,	No. 95	St. Domingo,
No. 87	St. Domingo,	No. 97	Ditto
No. 88	St. Marque,	No. 99	Ditto

No. 42, Island of St. Helena, by the Grand Lodge of South Carolina; and Chosen Friends, Demarara, West Indies, by New-York Grand Lodge.

TOASTS AND SENTIMENTS.

To SOLOMON, the luminary of the EAST, and WASHINGTON the glory of the WEST.

To all those who steer their course by the three great Lights of Masonry.

May ev'ry Mason who stands in need of Friendship be able to say EUREKA.

May the TUSCAN order support us; the IONICK guide us, and the CORINTHIAN reward us.

May we never *feel* want, nor never want *feeling*.

The Brother who stands plumb to his principles, yet is level to his brethren.

May ev'ry Mason RISE in the EAST, find refreshment in the SOUTH, and be so dismissed in the WEST, as to find admission into the *middle chamber* to receive the reward of a GOOD MAN.

May the *altitude* of our virtues, ever be at *high twelve*.

To each faithful brother, both ancient and young,
Who governs his passions and bridles his tongue.

The heart that conceals, and the tongue that never reveals.

The WIDOW'S SON.

May we learn to be frugal, before we are obliged to be so.

Pleasures that please on reflection.

May we never meet an *old* friend with a *new* face.

The woman we love, and the friend we dare trust.

May the single be married, and the married be happy.

The craft—that has establish'd the desideratum of Philosophy—an universal language.

May we never be unmindful of Judas's fate.

May each Mason *revere*, the book, compass and square.

To *those* whom we love, and to those who love us.

May we enter apprentices to VIRTUE, be Fellow Crafts with CHARITY, and always Masters of our PASSIONS.

May we correct our own faults, before we publish those of our brethren.

Great men Honest, and honest men *Great*.

Riches to the Generous, and power to the Merciful.

Love to ONE, friendship to a FEW, and good will to ALL.

To HIM, who all things understood,
To HIM, who furnished stone and wood,
To HIM, who nobly spilt his blood—
In doing of his duty;
We hail the day! we hail the morn!
On which those three great men were born!
Who did the TEMPLE thus adorn
With WISDOM, STRENGTH and BEAUTY.

SENTENTIÆ STELLARES.

THERE is a sort of people that love to look on the knotty side of the *Arras*; and take little notice of the excellent figure that is wrought upon the right side of the hangings. If they see many perfections in a man, and spy but one failing in him, that must eclipse the glory of all the others—*Ubi multa nitent, non ego paucis offendor maculis.—Where many things are brilliant, I am not offended at a few stains.* I have so many failings in myself, that I never censure any man; if I do, I censure myself most. I love not to reprehend that in another which I find in my own breast. I affect not to play the epicure, and inveigh against luxury; or be perfidious myself, and expect exact fidelity from my neighbour.

When I am told that any man has reproached me, or spoken ill of me, I am not much concerned, but behave myself according to the maxims of prudence and charity; and consider I have this but at second hand; I can hardly believe it; or, if he did say it, somebody has abused him; I am confident he has no ill meaning in it; nay, it may be he said it on purpose that I should hear of it again, and be the better for it.

If a jewel be right, no matter who says it is a counterfeit: If my conscience tells me that I am innocent, what do I care who tells the world that I am guilty?——Malice may spit her venom at me, but cannot hurt me. A scandal is only a slight stroke upon the party injured, and returns with greater force upon him that gave it; like arrows that are shot into the air, and fall back to the earth again. *Zeno*, being demanded how he behaved himself when he was reviled? He said, *as an ambassador, dismissed without an answer.* Calumny to a virtuous person, is no more than a shower into the sea.

He that thinks himself injured, let him argue thus within himself; he either has deserved this, or he has not. If he has, it is a judgment; if he has not, it is an injustice. When you discover any faults in others, make the right use of them, which is to correct and amend the like failures in yourself. Therefore, when you observe any miscarriages in others, forget not to put this question to yourself—am not I such another?——*Moses*, an Abbot and a religious person, was heretofore called to give sentence against a person that had offended. He came, but withal, brought a bag full of sand upon his shoulders: Being asked what he meant by that? *They are*, (said he) *my sins and errors which I can neither sufficiently know, and am scarcely able to bear: How then shall I judge of another?* Let no man be confident of his own merit. The best err. And let no man rely too much neither upon his own judgment; for the wisest are deceived. Consider how apt men are to be mistaken in the judgment of others. It was a long time that *Democritus* was taken for a madman, and

before *Socrates* had any esteem in the world; how long was it before *Cato* could be understood? nay, he was affronted and condemned, and people never knew the value of him till they had lost him.——Who is so happy as to please all, and be envied of none? Who is so good that none complain of him? The *Athenians* were displeased with their *Simonides*, because he talked too loud. The *Thebans* accused *Panniculus* for spitting too much. The *Carthagenians* spake ill of *Hannibal*, because he went open breasted, with his stomach bare. Others laughed at *Julius Cæsar*, because he was ill girt.

Imitate *Socrates*, whose censure being required of an unlearned book, answered, *That he thought those things which he understood not, as good and worthy of commendation, as that which he understood:* Thus ought all wise men to do.

When *Petilius* and *Quintus* accused *Scipio* of many crimes before the people; *on this very day* (said he) *I conquered* Hannibal *and* Carthage: *I for my part am going with my crown on to sacrifice in the capitol, and let him that pleases vote upon me.* Having thus said, he went his way, not regarding them or their accusations. If any one tells me such a man slandered me thus and thus, I never apologize for myself, but answer him again only thus, *he knows not my other faults; if he did he would never have reckoned only those you tell me of.*

I have observed, that no men are so ready to sully the honour and reputation of others, as those who deserve the worst themselves; yet I have so much charity for them as to believe that many times they do it not so much out of a principle of malice, as thereby to gain a reputation of virtue and justice: Wherefore if any person shall speak ill of you, never disquiet yourself; but endeavour to live so virtuously that the world shall not believe that to be true, which is reported of you; and you must understand, that many speak ill, because they never learned to speak well.

Man is a tree; the fruit whereof is never ripe but in the latter season. His nature cannot be discovered while it is green; we must see the flower and fruit of it: *Is di loda sacra*, says the *Italian*—the evening crowns the morning, and the life of man must be censured by the end.

It was a notable instance of prudence and good government in a great man of our own. A doctor of physick gave him the lie; and the sage very temperately told him, that he would *take* any thing of him but physick. This was a noble gallantry of spirit; for a lie, like false and counterfeit money, though a good man may receive it, yet he ought not in justice to pay it.

I am not much concerned what the common people think of me: Nay, if they tell me I am a fool, I can have the same sentiments with that great chancellor, who, when Cardinal *Woolsey* told him he was the veriest fool in the counsel; God be thanked, said he, that my master has but one fool here

I desire to honour my life, not by other men's opinions, but by my own actions.

Make yourself agreeable to all; for there is no person so contemptible but it may be in his power to be your best friend or your worst enemy; No enemy is contemptible enough to be despised, since the most despicable command greater strength, wisdom and interest than their own, to assist in the designs of malice or mischief. The eagle is not safe in the arms of *Jupiter*, the day she offends the little beetle.

When one told *Pelistarchus* that a notorious railer spoke well of him; *I will lay my life*, (said he) *somebody has told him that I am dead; for he can speak well of no man living.*

He that cannot endure to strive against the stream, shall hardly attain the port, which he purposes to recover. There is always a difficulty in things that tend to grandeur. He that is afraid of leaves, let him not enter into the wood. Never leave a string untouched that may make musick for your interest and advantage.

If you be meritorious and aspiring, transplant yourself; for your own country will envy your eminent qualities; and your countrymen will better remember the imperfections you had in the beginning, than the merit by which you advanced: And he will never have great veneration for a statue, who has seen it in the stump of a tree.——If you aspire to advancement, it is not enough for you to stand at the gate of fortune in a good posture, and expect till she opens it, but *ut hæ tibi pateant fores confidentia et industria pulsandum est fortiter—That these doors may open to you, you must knock strongly with confidence and industry.*—Confidence and industry are two necessary and useful engines to mount up to grandeur.

Doctor *Montague*, Chaplain to King *James* the First, waiting on his Majesty, when he was walking in St. *James*'s park, the king told the doctor *that he was more troubled how to dispose of the bishoprick of* London (being then vacant) *than he was of any thing in his life; for there are many that make for it with so strong an interest, that I know not*, said the king, *to whom to give it*: The Doctor told his Majesty, *that if he had faith, he might easily dispose of it: Do you take me for an infidel?* said the king, *No, please your Majesty*, said the doctor; *but*, I say, *if your majesty had faith, you might remove this mountain*, (clapping his hand upon his breast) *into the sea.* The king was so well pleased with the pun, that he *gave him the bishoprick.*

Sigismund, of Lunenburgh, king of Bohemia, being in the diet of Germany, for the choice of an emperor, after the death of *Robert* of Bavaria, spake the first according to custom, and declared to them the qualifications that an emperor ought to have; first, *he ought to be a wise person, of a good estate to support the honour, and a valiant man to protect them.* After

he had discoursed of these at large, he told them, *that he thought these qualifications did not agree better with any person than himself, and that no man was more worthy of the empire than himself.* The rest of the electors were so pleased with his freedom and generosity, that they unanimously gave him their suffrages, and so he was advanced to the imperial dignity.

Honours and preferments are rarely the reward of virtue, but the work of passion and interest. Is it not strange to observe a person raised to the dignity of a constable of France, for having taught magpies to fly at swallows?——Therefore, if you design to rise and become great, I would not advise you to accomplish yourself overmuch, or study to be very learned or wise; for I have observed that wisdom many times gives a check to confidence, which is the scale and rundle by which many climb up to the pinnacle. And I find by experience, that common heads and narrow souls, by industry, accompanied with ambition and covetousness, work wonders, and do the business of the world.——*Sextus Quintus*, being made pope, an old acquaintance of his came to give him a visit, and to rejoice with him for his great advancement; but privately between themselves he told his holiness, *that he much wondered how he was promoted to that dignity, to be head of the church, when he had such mean parts. Sextus Quintus* told him, *that if he understood how foully governed the world, he would not wonder that he was made pope.*

Rome's second founder, *Camillus*, and *Scipio*, that great scourge of Carthage, were disgraced, and *Coriolanus* banished, only because their worth and virtue lifted them above the ordinary pitch of subjects.

Solon accounted *Tellus*, the Athenian, the most happy man, for living privately on his own lands.

There are two principal diseases of the mind, desire and fear. Temperance is my buckler against desire; fortitude, against fear. The one supports the mind, when it desires; the other exalts it when it fears. I always set before me that *Delphic* oracle—*Nil nimium cupito.—Desire nothing too much.* Whatsoever I desire, I always have; because I desire nothing but what I can have. Where our desires are unreasonable, we must expect to meet disappointments.——I am never troubled for what I have not, but rejoice for what I have.

What are riches? Riches are but cyphers; it is the mind that makes the sum. What am I the better for a great estate, if I am not contented with it? The desire of having will quickly take away all the delights and comforts in possessing. *Alexander*, upon his imperial throne, with a restless and ambitious mind, is in a worse condition than *Diogenes* in his tub.

Let my clothes be never so fine or rich, (which is the pride of others) they add nothing to my content, but much to my grief; when I consider they were first made to cover my shame and my nakedness. I can wear a

thread-bare cloak, with as much satisfaction as if it were fresh, and made of the finest woolen. I never heard that an imperial crown cured the head-ache, or a golden slipper the gout. A fever is as troublesome upon a couch of state, as upon a flock bed. I feel no want of scarlet, diamonds, pearls, jewels, or rich embroidery, so long as I have but coarse and easy garments to keep awry the cold. He that bounds his desires, is happier than all the mines of Peru can make him. I can be as content in *Ragusa* as in the *Seraglio*. I value not a *Sicilian* table to eat at, or *Dionisius'* chamber of state to sleep in. Let me have a dish of coleworts for my dinner, and a truss of straw at night to sleep on, and I shall not envy the Grand Seignior.

I only enjoy that which is present; I have no regard to the future, for that may not be. Hopes or fears never perplex me. I rest satisfied with what I have, and by that means want nothing. I never torment myself afresh with the memory of what is past, or afflict myself with the apprehension of evils to come; for the one does not now concern me, nor is the other yet come. And there may be remedies provided for the mischiefs to happen, for they give us warning by some signs of their approach.

Why should you torment yourself at present with what, perhaps, might happen out forty years hence? This humour is a kind of voluntary disease and an industrious contrivance of your own unhappiness, and to complain of an affliction you do not feel. It is time enough to lament when the mischief is come; and in the interim to promise yourself the best. What do you know but something may delay or divert it?——No man has reason to complain, since we are all in the same condition. He that escaped might have suffered. Whatsoever may be any man's lot, never complain of it if it be your own.——I am prepared against all misfortunes and infelicities, expecting whatsoever may be, will be.——If you fall into any great misfortune, disengage yourself as well as you can. Creep through those bushes which have fewest briars.——The discontent which we receive from any infelicity, is not founded in nature, but merely in opinion, and so becomes great or small according as it is apprehended. And they have the greatest share of it, that believe they have it. If the opinion were right and sound, we should never be moved at any such infelicity; for that all those things are extraneous to us, and touch us not indeed, but only by the mediation of an opinion we have framed to ourselves.——How is it? I have a ship at sea, laden with a rich cargo; and the ship is cast away by a great tempest, and I know it not, I am not a whit less cheerful and merry, than if it were not cast away. Is it not then opinion only which discontents me? For if nature did it, at the same minute wherein the ship was cast away, my mind would be struck with the sense of the loss of my ship: And the like would be perceived in the loss of any other thing.

The Moor *Abul*, brother and heir to the king of Grenada, being taken prisoner in Solobenia, to beguile his misery, used sometimes to play at checki; a true representation of the game of fortune. He was no sooner set down, but in comes a courier to tell him he must prepare to die. Inexorable death comes always post. The Moor desired a respite for two hours;—the commissary thought it too long, but yet granted him leave to play out his game: He played, and won both his life and the kingdom: for before the game was ended, another post arrived with news of the king's death, whereby the city of Granada presented him with the keys.

Never puzzle your head with the fantastical quirks of the schools: As how many angels can dance upon the point of a needle; or beat your brain about the proportion between the cylinder and the sphere, though *Archimedes* highly valued himself upon the invention. Neither will it become you to quarrel, pedantically, about the orthography of a word; whether to write *Fœlix* with a diphthong, or an (*e*) simple; but rather attend to the *sense* and *meaning* of things. What is it to us, how many knots *Hercules* had in his club? Or, whether *Penelope* was honest or not? Let every man mind his own business and do his own duty. A wise man will employ his thoughts upon things substantial and useful. It is not for a philosopher and a man of letters to pester their brains with idle punctilios and cavils: That superfine, curious sort of learning signifies no more than a splendid foppery, to no manner of purpose. What are we better for those studies, that furnish us only with unactive thoughts and useless discourse, and teach us only to think and speak?

It was put to *Antisthenes*, what he got by his learning? His answer was—that he could talk to himself, without being beholden to others for the delight of good company. It is no small happiness for a man to keep all quiet within doors, and to entertain himself comfortably with his own thoughts: Provided always, that you superadd observation and experience to your own faculties; a way of learning as far beyond that which is got by precept, as the knowledge of a traveller exceeds that which is got by a map.

The whole universe is your library: conversation, living studies; and remarks upon them are your best tutors.—Study then the Volume of Nature. For *Nature* and *Reason* never split upon the same text. The globe on which you tread, and the wide expanse you behold, make but a small edge of its title-page. Its contents are bound in imperial folio, lettered with the stars, and given to each subscriber gratis. The book of nature is of more worth than all the volumes in the universe; and it lies open to every one; though read or understood by few. Since the discovery of the use and virtue of the loadstone, there is nothing, methinks, but study and industry may find out.

Study to be eminent. Mediocrity is below a brave soul. Eminence, in a high employment, will distinguish you from the vulgar, and advance you in-

to the catalogue of famous men. To be eminent in a low profession, is to be great in little, and something in nothing.

There was a man who presented to *Henry* the Great of *France* an anagram upon his name, (*Borbonius*) which was *Bonus Orbi, Orbus Boni*. The king asked him what it meant?—He told him, that when his Majesty was a *Hugonot*, he was *Bonus Orbi—A benefit to the world*—but when he turned catholick, he was *Orbus Boni—Destitute of goodness*.—A very fine anagram, said the king; I pray, what profession are you of? Please your Majesty, I am a maker of anagrams; but I am a very poor man: I believe it, said the king; for you have taken up a beggarly trade.

I honour *Carpus* or those others, whoever they were, who were the first discoverers of the medical efficacy of quick-silver. They have thereby relieved more distressed persons, than if they had built many infirmaries or hospitals. I much admire the rare invention of the microscope and telescope, and must pay my thanks to the authors of them; of which antiquity gives us not the least hint. By the assistance of these dioptrical glasses, you may observe the curious mechanism and excellent contexture of the minutest animals; and that in these pretty engines (by an incomparable contraction of providence) are lodged all the perfections of the largest creatures; so that were *Aristotle* now alive, he might write a new history of animals: for the first tome of *zoography* is still wanting; the naturalists hitherto having only described to us the larger and more voluminous sorts of them, as bears, bulls, tygers, &c. while they have regardlessly passed the insectile *automata*, with a bare mention of their names.

I must confess, I have not faith enough myself to swallow camels; nor can I persuade my reason to become a dromedary; to bear the whole luggage of tradition, or the fables of the *Alcoran*. I can pay no reverence to a grey-headed error: And as antiquity cannot privilege a mistake, so novelty cannot prejudice truth. I never idolized the theorems of the schools; but I must confess, that *unum Augustinum mille patribus, unam sacræ Scripturæ paginam mille Augustinis præfero*—I value *St. Augustine* more than a thousand of the fathers, and one simple page of divine truth more than a thousand *St. Augustines*.

Let your thoughts be such to yourself, as you need not be ashamed to have God know them; and your words such to God, as you need not be ashamed, that men should hear them.——It was one of *Pythagoras'* symbols—*De Deo loqui sine lumine nefas esto—Of God a thoughtless speech denotes a guilty wretch*. I must confess, I cannot think of God without an ecstacy, or speak of him without a solecism.

If your endeavours cannot prevent a vice, let a timely repentance atone for it. With the same height of desire you have sinned, with the like depth of sorrow you must repent. You, who have sinned to day, defer not repentance

till tomorrow: He, that has promised pardon to your repentance, has not promised life till you repent.——Make use of time, if thou lovest eternity; know, yesterday cannot be recalled; tomorrow cannot be assured: To day is only thine; which, if once lost, is lost forever.

Fear to do any thing against that God, whom thou lovest, and thou wilt not love to do any thing against that God, whom thou fearest. Let your prayers be as frequent as your wants; and your thanksgivings, as your blessings. In the morning think what you have to do; for which, ask God's blessing; at night, what you have done; for which, you must ask pardon.

Take an exact account of your life. Be not afraid to look upon the score, but fearful to increase it: To despair because a man is sinful, is to be worse because he has been bad.——Let thy estate serve thy occasions: thy occasions, thyself; thyself, thy soul; thy soul, thy God.

When I contemplate the great volume of the universe, in every page of it, I observe such excellent theorems and maxims of wisdom, that all books to me seem useless.

Discourse is the scheme, by which you may take the ascendant of the understanding. Forbear all sarcasms, or satirical speeches; for they will be remembered, when they are forgotten by him that spake them. The Earl of Essex told queen *Elizabeth*, that she was as crooked in disposition as she was in body. She never forgot those words, and the Earl lost his head for them.——By your silence you have this advantage; you observe the follies of other men, and conceal your own; not that I would have you over reserved; that is a symptom of a sullen nature, and is unwelcome to all society.

A polite, smooth, running discourse charms the ears; but sublime, metaphysical conceptions make those that hear them do penance. The discourse of some men is as the stars, which give little light, because they are so high. I approve not of those *Beotic enigmas*, or *Delphick oracles*; they are fit only for an *Apollo*. I had rather be a table-book to take the wise sayings and discourses of others, than to have every word of mine esteemed an oracle.

If you desire to know how short your understanding is in things above, consider how little you know of yourself, what the soul is, of what members your body is inwardly compacted, and what is the use of every bone, vein, artery, or sinew, which no man understands; as *Galen* himself confesses.——*Protagoras* has delivered to us, that there is nothing in nature but doubt; and that a man may equally dispute of all things; and of that also, whether all things may be equally disputed.——I pay much reverence to the learning of *Plato*, *Democritus*, *Anaxagoras*, *Empedocles*, and all the new academicians, who positively maintain, that nothing in the world can be certainly known. And *Socrates* was by the oracle adjudged the wisest man living; because he was wont to say, I know only this, I know nothing: yet *Archiselaus* was of

opinion, that not so much as that could be certainly known. Therefore, I never trouble myself with the inquiries of the height of the heavens, nor the magnitude of the earth; whether the sun (as *Anaxemenes* thought) be as flat as a trencher, or whether it be hunch-backed underneath, as a cock-boat, as *Heraclitus* held. I never disturb my head with the dimensions of the moon, to know whether she be hung loose in the air, or inhabited, or not; whether the stars be but earth illuminated, as *Thales* maintained, or perfect fire, as *Plato*. I leave nature to itself, and think it sufficient to know who is the author, for which I give GOD thanks as I am able.

Self esteem is commonly punished by universal contempt. He that praises himself, remains a debtor to all others.

I knew a man, who, by profession, was a butcher, and raised a considerable estate, and purchased a coat of arms. He left several sons, who much boasted of their gentility. Falling one day into discourse with a gentleman of very ancient family, and highly extolling their coat of arms, the gentleman asked them what their coat was? They told him, a flaming torch. The gentleman replied, that a flaming torch was but a cow's tail reversed.——It can be no glory to any man to be proud of his knowledge, if he considers that much of his instruction in the arts is derived from the very beasts: Of the swallow, how to build; of the nightingale, musick; of divers creatures, physick: The goats of *Candia*, being shot with an arrow, choose out from a million of simples, the herb dittany, and therewith cure themselves; the tortoise having eaten of a viper, seeks for wild marjorum to purge herself; the dragon clears her eyes with fennel.

We cannot derive the pedigree of knowledge so high as *Solomon*; much less from reading it on the pillars of *Seth*: only with astonished ignorance, we may see its epitaph in confusion on the plains of *Shinar*.

I value the asterisk of one wise man more than the euges of a multitude, or the *Io Peans* of the many. Prudent *Antigonus* placed his whole renown in the single testimony of *Zeno*.——One boasting to *Aristotle* of the greatness of his country: That, said *Aristotle*, is not to be considered; but whether you deserve to be of that great country.——*Aristotle*, seeing a youth very conceited, and withal ignorant; young man, said he, I wish I were what you think yourself, and my enemies what you are.——*Socrates* perceiving *Alcibiades* to be exceeding proud, and boasting of his riches and lands, he shewed him a map of the world, and bid him find out *Attica* therein; which done, he desired that he would shew his own lands. He answered, they were not there: do you boast, replied *Socrates*, of that which is no considerable part of the earth?

Agricola, says *Tacitus*, notwithstanding his many services done to the empire—*Nunquam in suam famam gestis exultavit*, never boasted of an action to

his own fame, but as an inferior planet, modestly acknowledged the light he had, to be wholly derived from a higher sun.

He that can subdue his passions, shall obtain a more glorious victory, than if he placed his standard in the furthest confines of *Asia* and *Africa;* and his triumph is more renowned, than if he had overthrown the *Medes* and *Persians*. *Fabius* had never conquered *Hannibal*, if he had not first overcome himself.

If you can but tune your passions, and reduce them to harmony by reason, you will render yourself as pleasant and easy, as the birds and beasts were in *Orpheus*'s theatre, when they listened to his harp.——As you are a part of the universe, I would not have you, by any disorderly and irregular passions, disturb the harmony of it, and become a jarring string in so well tuned an instrument.

Look upon an angry man in his fit of rage, and you may see all *Africa* and its prodigies in him. He is more savage than the tygers there. Blow him into a flame, and you may see volcanoes, hurricanes and borascos in him.

There is no surer argument of a great mind, than not to be transported to anger by any accident whatsoever: The clouds and tempests are formed below, but all above is quiet and serene; which is the emblem of a brave man, that masters all provocations, and lives within himself. A servant of *Plato* having committed a great fault; *Speucippus*, says he, do you beat that fellow, for I am angry: So he forbore striking him, for the very reason that would have made another man do it.

Take away the cause of passion, and you will never sally into it. When a stranger brought *Cotis* some earthen vessels, thin and brittle, but delicately shaped, and admirably adorned with sculptures, he requited the stranger for them, and then broke them all in pieces; lest, said he, my passion should provoke me to punish excessively those that should break them.

Plato was about to strike his servant, and while his hand was in the air, he checked himself, but still held it in that menacing posture: A friend of his took notice of it, and asked him what he meant? I am now, says he, punishing an angry man: So that he had left his servant to chastise himself; for he thought it was not fit that a servant should be in the power of one who is not his own master.——I cannot but be astonished at the temper of of that *Persian*, who, in his fury, threatened the tempest, and whipt the sea. ——I am not troubled if I see a butterfly in the air, and cannot catch it.—It is more prudence to pass by trivial offences, than to quarrel for them, or with them. By the last, you are even with your adversary, but by the first, above him.——Pardon is a glorious kind of revenge. I think myself sufficiently revenged of my enemy, if I pardon him. *Cicero* did more commend *Cæsar* for pardoning *Metellus*, than for the great victory obtained against his enemies.—

I honour *Epictetus* more for his *Greek* maxim—*Bear and forbear*—than if he had built a pyramid.

Catch not too soon at an offence, nor give too easy way to anger. The one shews a weak judgment; the other a perverse nature. King *Antigonus* one night hearing some of his soldiers railing against him, when there was but a hanging betwixt them; put it gently aside. *Soldiers*, says he, *stand a little further off, for fear the king should hear you.*

For all injuries and designs against me, I am no more concerned, than *Alexander* was, who received in one hand the drink which his physician *Philip* brought him; and with the other shewed him the letter by which he was advertised, that *Darius* had promised him great rewards to poison him. Injuries are never cancelled with new favours, especially when the new favours are less in value than the wrongs done: Favours are written in glass, but injuries in marble.

It was a maxim worthy of *Cæsar's* gallantry—*Nec inferre, nec perpeti.—Neither provoke, nor continually bear.*

Socrates being asked if he accounted not the great king of *Persia* happy? *I know not*, said he, *how he is furnished with virtue*: Conceiving that true happiness consists in virtue, not in the frail donatives of fortune.

God would not bestow heaven upon the Romans, because they were Pagans: but he bestowed the empire of the world upon them, because they were virtuous.

If your mind at any time seems to stagger, and be in suspense what to do, fix on some grave and good man, and suppose him always to be present with you, and do all things as if he looked on; then because of the reverence you bear to him, you will fear to offend or act any thing that is ill, for fear he would find fault with it. If *Scipio* or *Lelius* were but in your eye, you would not dare to transgress. Why do you not then make yourself such a person, in whose psesence you dare not offend?

Every night I call myself to an account, What infirmity have I mastered to day? By this scrutiny I find my vices abate of themselves, and I myself become better and more virtuous.

It is virtue that makes the mind invincible, and places us out of the reach of fortune, though not out of the malice of it. When *Zeno* was told that all his goods were drowned, Why then, said he, fortune has a mind to make me a philosopher. Nothing can be above him that is above fortune. No infelicity can make a wise man quit his ground.

Bright as the rays of aurora—mild and fragrant as the bosom of spring—charming as the minstrels of cherubick beings—beautiful as the face of summer—and richer than the autumnal harvest, is modesty.—May each parent be able to say to her rising offspring—Behold, I give, and leave unto you, a crown of glory, which is MODESTY.

He that is in great place, had need have as many eyes as *Argus* to watch, as many hands as *Typheus* to dispose and order things, and as many arms as *Briarius* to defend himself against calumny and malice.

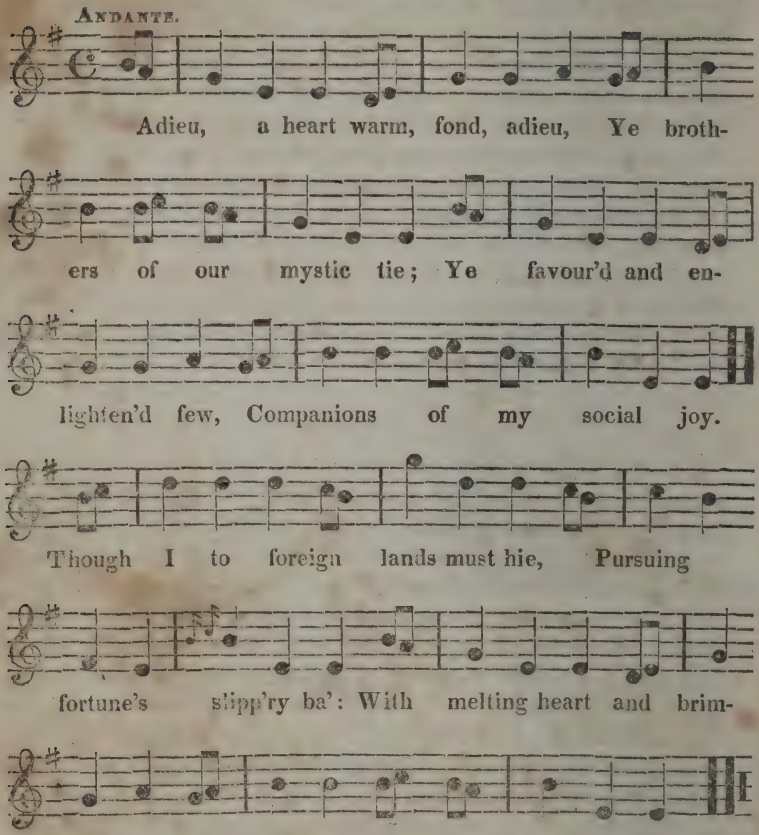
Finally, I shall commend unto you *St. Bernard*'s legacy, which, if story speaks truth, was engraven upon his tomb—*Tria vobis fratres observanda relinquo, quæ ut potui observavi. Primo nemini scandalum feci; si quando incidit, sedavi ut potui. Secundo, minus semper sensui meo quam alterius credidi. Tertio, Jesus de lædente nunquam vindictam petii, Ecce charitatem, humilitatem et patientiam vobis relinquo.*—*Brethren; three things I leave unto you to be observed, which as I was able, I observed myself.* First, *I never gave offence to any; if at any time it happened, I pacified it as well as* I *could.* Secondly, *I always gave less credit to my own sentiments than to those of others.* Thirdly, *Being injured, I never revenged it. Behold, I leave unto you* Charity, Humility *and* Patience.

NOTE.

It is with peculiar satisfaction that the author of the MASONICK MINSTREL acknowledges himself indebted to a work entitled "HUMAN PRUDENCE," for the preceding moral and sentimental pages under the head of SENTENTIÆ STELLARES.—Had this system of "HUMAN PRUDENCE" been generally known to the AMERICAN CITIZENS, not a word here, to induce their attachment to it, need have been written. It is a system of practical *Ethics*, or *Moral Philosophy*. It contains the ESSENCE of all which the YOUTH of both *sexes* need *know* and *practice*, in order to become RICH, RESPECTED and HAPPY. It is properly digested and arranged under the most important subjects relating to *Human Life and Manners*. It is a mirror which presents to the eye much of the historick page in a small compass, and is a banquet to the mind which never cloys. It reflects our true likeness, and at the same time pictures the hideous form of VICE, and cautions us to beware!—and the engaging charms of VIRTUE, who invites us to choose her for our companion. It is a *pearl* of the first magnitude to any library—and a treasure to every individual who may possess it, and ought to be his only VADE MECUM through life. With the exception of the Holy Bible, it is the richest legacy that could be handed down to future generations. In short, a better prescription for either *body* or *mind* could not have been written.

About one third of this volume is *original;* the other is from the 8th London edition, printed more than a century since.—The first American edition of this work was composed and arranged by H. MANN, Esq. and has lately been published by Messrs. H. MANN & Co. and for sale at their bookstore in Dedham, Massachusetts.

THE MASON'S FAREWELL.


Andante.
Adieu, a heart warm, fond, adieu, Ye broth-
ers of our mystic tie; Ye favour'd and en-
lighten'd few, Companions of my social joy.
Though I to foreign lands must hie, Pursuing
fortune's slipp'ry ba': With melting heart and brim-
ful eye, I'll mind you still when far awa.

Oft have I met your social band,
To spend a cheerful, festive night;
Oft, honour'd with supreme command,
Presiding o'er the sons of light:
And by that hieroglyphic bright,
Which none but craftsmen ever saw,
Strong mem'ry on my heart shall write,
Those happy scenes when far awa.

May freedom, harmony and love,
Cement you in the grand design;
Beneath th' Omniscient eye above,
The glorious Architect, divine;
That you may keep th' unerring line,
Still guided by the plummet's law,
'Till order bright completely shine,
Shall be my pray'r when far awa.

And you, farewell, whose merit claim,
Justly that highest badge to wear,
May heaven bless your noble name,
To masonry and friendship dear;
My last request permit me then,
When yearly you assembled a',
One round, I ask it with a tear;
To him, your friend, that's far awa.

And you, kind hearted sisters, fair,
sing farewell to all your charms;
Th' impression of your pleasing air,
With rapture oft my bosom warms:
Alas, the social winter's night
No more returns while breath I draw;
'Till sisters, brothers, all unite,
In that Grand Lodge that's far awa.

THE MASON'S PRAYER.

PARENT of all! Omnipotent,
In Heaven and Earth below;
Thro' all Creation's bounds unspent,
Whose streams of Goodness flow.

Teach me to know from whence I rose,
And unto what design'd;
No private aims let me propose,
Since link'd with human kind.

But chief to hear fair *Virtue's* voice,
May all my thoughts incline;
'Tis *Reason's* law, 'tis *Wisdom's* choice,
'Tis *Nature's* call and THINE.

Me from our sacred order's cause,
Let nothing e'er divide;
Grandeur, nor gold, nor vain applause,
Nor friendship false misguide.

Teach me to feel a Brother's grief,
To do in all what's best;
To suffering man to give relief,
And blessing, to be blest.

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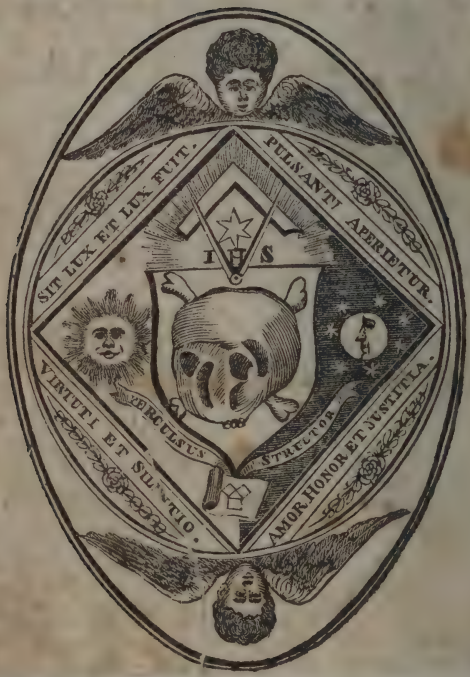
SIT LUX ET LUX FUIT.
PULSANTI APERIETUR.
I S
VIRTUTI ET SILENTIO.
HERCULEUS STRUCTOR
AMOR, HONOR ET JUSTITIA.

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